

Spiritual Worship,

AND

SERVICE of GOD EXALTED;

AND

Acceptably performed *only* in the Spi-
rit of our LORD JESUS CHRIST.

WITH

Some other Things inserted herein wor-
thy of Observation.

*By a Lover of Truth, and Well-Wisher of
the Souls of all Men;*

GEORGE MYERS.

Unto which is annexed his Dying Say-
ings, &c.

*But the Hour cometh, and now is, when the true
Worshippers shall worship the Father in Spirit and
in Truth, for the Father seeketh such to worship
him, John iv. 23, 24. Psal. xxix. 2.*

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THE
PREFACE
TO THE
READER.

FOrasmuch as Divine Worship
is the Supreme Act of Man's
Life, and a Duty incumbent
upon all; for that thereby we answer
the End of our Creation, and pay
those Respects and Acknowledgments
which we owe to the Divine Majesty,
for all his Bounties and Favours to-
wards us: It greatly behoves all Peo-
ple to be very serious and weighty in
that Respect, and truly to inform
themselves what that Worship is which
is acceptable unto God, and how Peo-

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ple ought to be qualified for performing the same; the want of a right Understanding upon these Accounts, has occasioned great Miscarriages and Defects among People in Religious Matters, and is one great Reason why there are so many Fars and Divisions about the several Forms and Ways of Worship now extant in the World.

The Consideration of these Things, together with the Drawings of Divine Love, have induced me to the Publication of this following Treatise, wherein divers Things relating to the Worship and Service of God are declared and held forth, and whereby it is manifest that it is the Light, Grace, and Spirit of Christ, revealed in the Hearts of the Sons and Daughters of Men, that rightly Renews, Fits, Prepares and Qualifies them for Worshipping and Serving God acceptably, and opens their Understandings in Divine and Spiritual Matters, insomuch that
in

to the R E A D E R.

*in all Acts of Worship and Service unto God, the **holy Ghost** is to have the Precedency, so as to move, act, influence and assist the Persons exercised therein, whether it be in publick Preaching, Testimonies, and Declarations for **God** and his **Truth**, or in Prayers, Praises, and Thanksgivings unto him.*

And also that those who in their own Will and Time do go about to perform Acts of Worship and Service unto God, in their Natural and Unconverted State, whilst they are despising and disregarding the Counsel, Drawings and Directions of the Light and Spirit of Christ in themselves; such Worshippers, in that State, and under those Circumstances, may please themselves with such Pretences, but can no Way perform that Divine and Spiritual Worship which is acceptable unto God in this Gospel Day.

Altho' I might have produced divers Testimonies, both of Ancient and

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Modern Authors, in Favour of this Discourse; yet for several Reasons, I rather chuse to keep close to the Holy Scriptures; inasmuch as I conceive those who are inclined to be Religious, will not dare to make Exceptions against that which is concluded to proceed from the Divine Spirit.

Let none be offended that I do not admit of human Learning, and natural Arts and Sciences to be of such absolute Necessity for the Qualification of a Gospel Minister, as some would have them: For by what is here written, I do no Way intend to undervalue human Learning, or lessen its Esteem in the Minds of such as are inclin'd to make a right Use thereof; for I do grant, that it is good and serviceable in its Place, yea, it is, and may be serviceable upon many Accounts to a Gospel Minister, where it is reduc'd to a blessed Subordination and Conformity to the Spirit of Truth; but then if People will attempt

to the READER.

attempt to exalt it above the Teachings of the **Divine Spirit**, and lay that Stress upon it for opening the Mysteries of Truth which the Holy Ghost will not admit of, in that Case I found my self concerned to bear a Testimony for the Truth, and against the Vanity of such as would extol human Learning, and natural Arts and Sciences above their proper Use and Service.

Albeit, the Consideration of those many Treatises which have been writ by other Hands upon these Accounts, did at first seem to divert me from this Undertaking; yet for clearing of my Conscience in the Sight of God, and in Performance of that Duty and Service which I owe to him, I thought fit to cast my Mite into the Treasury, desiring that what I have here written in Humility, may be read and expounded in Charity; and that God Almighty, who is the Author of all our Blessings, may by his Grace and

The P R E F A C E, &c.

*Goodness make this small Treatise
effectual for informing the Minds of
People upon these Accounts, and for
reducing them into that pure and spi-
ritual Worship which is acceptable un-
to him through Jesus Christ our Lord,
Amen.*

So desireth, and so prayeth

thy Christian Friend,

George Wperts.

T H E

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THE
SPIRITUAL WORSHIP
EXALTED.

Section I.

Concerning the Worship that was Instituted by Jesus Christ, and Practised by his People.

After the Lord God, in his own appointed Time, saw meet to put an end to the Dispensation of the Law, which was delivered unto the Children of *Israel* by the Ministry of *Moses*; it pleased him, according to his determinate Will and everlasting Counsel, to send his own Son, the Lord Jesus Christ, who was born of the Virgin *Mary* in *Bethlehem* of *Judea*, of whom *Moses* and the Prophets did write, and whom
John

John testified of to be the Lamb of God who taketh away the Sins of the World, John 1. 29. He perfectly fulfilled the Law, and the Righteousness thereof, and gave witness unto the Dispensation of the Gospel, drawing Religion into the Secret of the Heart, he made it to consist in a higher state of Righteousness, then that of the Law, called Evangelical; he also approved himself, and the Excellency of his Doctrine, by many great and wonderful Signs and Miracles, and sealed it with his Blood; for that after he had preach'd that heavenly Doctrine, and wrought many Miracles among the *Jews*, he was apprehended, and by wicked Hands was crucified and slain, yet God raised him up again; so that he triumphed over Death, of which it was impossible for him to be held; and after he was so raised up from the Dead, he appeared to his Disciples and Followers, who had believed in him, comforting them with the Hope and Assurance of the pouring forth and Attendance of his Spirit, by which he was to be with them unto the End
of

of the World; and by which they and all such as afterwards should come to believe in his holy Name, might be rendered capable of bearing and holding forth a true, certain and faithful Testimony for him whom God hath appointed for Salvation unto the Ends of the Earth; and also of performing that Worship and Service which was instituted by him, which Worship is Spiritual, and cannot be truly performed by the Art, Strength, Wisdom and Policy of men in their natural and unconverted state, but only by those who are spiritually quickened and renewed unto God (in some measure) and whose Hearts and Souls are fitted and prepared by the Light, Grace, Spirit and Power of our blessed Lord and Saviour Jesus Christ.

That the Worship instituted by Christ is Spiritual is very plain, from his own Words unto the Woman of Samaria, John 4. 21, 22, 23, 24. *Jesus said unto her, Woman, believe me, the hour cometh, when ye shall neither in this Mountain, nor yet at Jerusalem worship*

worship the Father; ye worship ye know not what, we know what we worship, for Salvation is of the Jews; but the hour cometh, and now is, when the true Worshippers shall worship the Father in Spirit and in Truth, for the Father seeketh such to worship him; God is a Spirit, and they that worship him must worship him in Spirit and in Truth.

This is the chiefest and most ample Testimony that Christ gives of the Christian worship, as different and contradistinguished from that under the Law; he tyeth not his People to the Temple at *Jerusalem*, nor unto any other place, but plainly holds out that the Season is now come, wherein the worship must be in Spirit and in Truth; he also gives the reason for it, and excellently argues from the analogy that ought to be betwixt the Object and the Worship directed thereunto, *viz. God is a Spirit, therefore he must be worshipped in Spirit*—This Testimony of our Lord is so clear in the case, that I need not enlarge much further upon it, but only
add

add the saying of the Apostle Paul to the Church at Philippi, *We are the Circumcision that worship God in the Spirit, and rejoice in Christ Jesus, having no confidence in the Flesh*, Phil. 3. 3. By which it appears, that the Saints and People of God, in those Days, were in the Practice of that Worship which was instituted by our Lord, as afore-said.

Section II.

Concerning Mans Incapacity of Worshipping and Serving God acceptably in his natural and unconverted State.

THat Men in their natural and unconverted state are incapable of performing this spiritual Worship, is certainly true, for that, whilst they remain in that state, they cannot do any thing that is really good and acceptable unto God, being subject unto that depraved and ungodly

ly Spirit which leads People into Iniquity, and rules in all the Children of Disobedience, it comes to pass, that not only their Words and Deeds, but also the Imaginations of their Hearts are evil continually, their Thoughts, Notions and Conceptions concerning Divine and Spiritual matters are unprofitable both to themselves and others; which thing doth yet further appear from divers Testimonies in the Scriptures of Truth. *Moses said, That God saw the Wickedness of man was great in the Earth, and that every Imagination of the thoughts of his Heart was only evil continually, and that it repented the Lord that he had made Man on the Earth, and it grieved him at his Heart, Gen. 6. 5, 6. David saith, The Lord looked down from Heaven upon the Children of Men to see if there were any that did understand and seek God, and says, They are all gone aside, they are altogether become filthy, there is none that doth good, no not one, Psal. 14. 2, 3. And again, But unto the Wicked God saith, What hast thou to do to declare my Statutes,*

tutes, or that thou shouldst take my Covenant into thy Mouth? Psal. 50. 16. *Jeremiah saith, The Heart is deceitful and desperately wicked, who can know it? Jer. 17. 9. Our Lord saith, An evil Man out of the evil treasure bringeth forth evil things, Matth. 12. 35. Also the Apostle Paul, alluding to the saying of David, says, There is none Righteous, no not one; there is none that understandeth; there is none that seeketh after God; they are all gone out of the way, they are altogether become unprofitable, there is none that doth good, no not one, Rom. 3. 10, 11, 12. Thus it is to be observed, that what is thus spoken relates to Men in their natural and unconverted State, wherein their Souls are dead unto God, and the Things of his Kingdom, and cannot live unto him, nor do any such lively act, as to serve him, until they receive the Lord Jesus Christ, and know the Vertue and Power of his Grace and Spirit, inwardly to quicken them unto God, That so they may serve him in the Newness of the Spirit, and not in the*

the Oldness of the Letter, Rom. 7. 6.

For, alas, it is not the bare Performance of such things, as are supposed to be religious Duties, that brings in- to acceptance with God, unless the Heart, Soul and Spirit of man be renewed, fitted, prepared and qualified by that which is holy and pure; it's the Rise of the Performance that God looks at, more than the outward Act, he that searches the Heart and tryes the Reins of Men, before whom all Things are naked and bare, looks not so much upon the external Fabrick, as the internal Frame of the Soul, *unto this Man will I look, saith the Lord, even to him that is poor, and of a contrite Spirit, and trembleth at my Word, Isa. 66. 2.*

We read, that although the *Jews* were in the practice of the legal forms of Worship, Sacrifice and Oblations, which were by Gods appointment, yet, because their Hearts were defiled, and polluted with Sin and Iniquity, and that they presented not their Offerings and Sacrifices in a right Frame of Spirit, nor under that
dispo-

Disposition of Soul that was required; therefore they incurred the wrath and displeasure of God against themselves, and with great aggravation he declared against them, and terribly renounced their Worship, as appears in *Isa. 1. and 66. 3. Amos 5. 21, 22, 23.* If it was so then, that the *Jews* under that Dispensation displeased the Lord in appearing before him, with Offerings and Sacrifices, whilst their Hearts were polluted and unprepared, as aforesaid; it may be a Caution unto all those that make profession of the pure and undefiled Religion of our Lord Jesus Christ, and of that Worship which was instituted by him, that they be not found attempting the Performance thereof in a spiritual Unpreparedness, and whilst their Hearts and Souls are polluted with Sin and Iniquity, lest it be said unto them, as it was unto the *Jews*, *Who hath required this at your Hands to tread my Courts?* *Isa. 1. 12.*

Again if the Jewish Sacrifices, in the time of the Law, were Sprinkled
before

before they were offered, and the People were Consecrated that offered them, before they presented themselves before the Lord, and that the touching of a dead or unclean Beast then, made People unfit for the Temple or Sacrifice, yea, Society with the Clean, until they were first Sprinkled and Sanctified, as the Scriptures hold out, *Numb.* 8. and chap. 19. 2 *Chron.* 29. 26. and 30. 16, 17. How can any think so meanly of the worship, instituted by Christ, in Gospel times, as that it should admit of unprepared and unsanctified Offerings, or allow, that those who are spiritually defiled with Sin and Iniquity, and in Words or Deeds do daily touch that which is unclean, can in that state well and acceptably worship the pure God until their Consciences be sprinkled from dead works by the blood of Jesus, and that they be inwardly prepared and consecrated, by his divine Spirit and Power, in order to serve him.

It is also observable, that when the Temple at *Jerusalem* was built, before

before the Glory of the Lord descended to fill the same, it was purified and cleansed, and all polluted stuff removed out of it, yea, and the place for the Tabernacle was overlaid with Gold, the most precious clean and purest of Mettals, 1 *Kings* 6, 7, 8, *chapters*. So also, before God be truly worshiped in the inward Temple of the Heart, it must also be purged of the filth and pollutions that are therein, that so it may be fit to receive the Spirit of God, so as to be acted by it.

And yet further, let it be considered, how it can be available to the High and Lofty in Mind and Spirit, the Rich and Full in the Pomp and Grandeur of the World, the Proud, Covetous and Self-conceited, and such as go on in a road of Unrighteousness, Ungodliness and Vanity to utter a multitude of unseasoned Words before the Almighty God, or to cry Lord, Lord, whilst they have neither received, nor are subject unto that blessed Spirit which has right to call him so, 1 *Cor.* 12. 3. Or how any can rationally

tionally suppose, that he who is clothed with divine Honour and Majesty, who covers himself with Light as with a Garment; who stretches forth the Heavens like a Curtain, and walks upon the Wings of the Wind; who maketh his Angels Spirits, and his Ministers a Flame of Fire, and is of purer Eyes than to behold Iniquity, can be truly and acceptably Served and Worshipped by such as do not only resist and rebel against that which brings into acceptance with God, but also remain and delight in that which is an abomination unto him.

Section III.

Concerning the necessity of receiving the Light, Grace and Spirit of Christ, in order to quicken and renew to God, and so to prepare and qualifie People for his Worship and Service.

Since then it appears that the Worship instituted by Christ is spiritual, and that no man in his natural
and

and unconverted state, is capable of performing the same acceptably, we may conclude, and that upon sure grounds, that the Preparation of the holy Spirit is that which is absolutely necessary for men to know in the first place, before they go about to perform their Devotions before the Lord: Such as desire to worship God acceptably must believe in him whom God hath sent to redeem lost man unto himself, viz. the Lord Jesus Christ, who by his Light, Grace and Spirit doth manifest Sin and Evil in the Hearts and Souls of People, and reproveth for the same, and also leads them that truly own and receive him unto Repentance, and converteth them unto God; he, by his Power revealed in man, doth Crucifie the Flesh, with the Affections and Lusts; he cleanses from Sin and Iniquity, and quickens the Soul unto God, raising up the same unto Newness of Life; so that those who in their natural and unconverted state have been Aliens unto God, and Strangers to the Covenant of Promise, through Faith in Christ

Christ, and the Work of his Grace and Spirit in their Hearts; such come to be delivered from the Power of Darkness, and translated into the Kingdom of God's dear and well beloved Son, to be made Heirs of Glory, Fellow-Citizens with the Saints of the Household of God, *Col. 1. 13. Epbes. 2. 19.* and so are rendred capable of worshiping and serving God acceptably, according to divine Institution, *Being born again* (as the Apostle saith) *not of corruptible Seed, but of incorruptible, by the Word of God which liveth and abideth forever,* 1 Pet. 1. 23.

As to the quickening and renewing Virtue of this divine Spirit and Light of Christ, the Saints and Children of God have not only a living and blessed Experience thereof in this our Day, but also the Scriptures do afford us divers Testimonies concerning the same; *Jesus saith, As the Father raiseth up the Dead, and quickeneth them, even so the Son quickeneth whom he will, John 5. 21.* Again, *It is the Spirit that quickeneth, the Flesh*
pro-

profiteth nothing, John. 6. 63. And also the Apostle Paul in his Epistle to the Romans saith, If any Man have not the Spirit of Christ he is none of his; and if Christ be in you, the Body is Dead because of Sin, but the Spirit is Life because of Righteousness; but if the Spirit of him that raised up Jesus from the Dead dwell in you, he that raised up Christ from the Dead shall also quicken your mortal Bodies, by his Spirit that dwelleth in you; therefore Brethren we are Debtors not to the Flesh, to live after the Flesh; for if we live after the Flesh ye shall Dye, but if ye through the Spirit do mortifie the Deeds of the Body ye shall Live; for as many as are led by the Spirit of God, they are the Sons of God, Rom. 8. 9, 10, 11, 12, 13, 14. And again the same Apostle in his Epistle to the Ephesians says, And you hath he quickened who were dead in Trespasses and Sins; yea, God who is rich in Mercy for his great Love wherewith he loved us, even when we were dead in Sins, hath quickened us together with Christ, (by Grace are ye saved) and hath raised us up together, and made us sit together.

in heavenly Places in Christ Jesus
 Ephes. 2. 1, 4, 5, 6. From whence it
 is very clear and plain, that it is the
 Spirit of Christ that quickeneth the
 Souls of those who have been dead in
 Trespases and Sins, and that if any
 Man have not the Spirit of Christ he
 is none of his, and if he be none of
 Christ's, he is none of the true Church,
 and consequently no true Worship-
 er; Again he says, *That as many as*
are led by the Spirit of God, they are
the Sons of God; and if Sons, then
 Heirs and Members of the true Church,
 who worship God in the Spirit.

Moreover, as the Lord Jesus Christ
 by his divine Spirit and Power doth
 thus work upon the Hearts and Souls
 of those that receive him, in order to
 cleanse from Sin and Iniquity, and
 to raise up into newness of Life; so
 also it is he only, by his holy Light
 and Spirit, that truly prepares and
 disposes the Hearts of People for the
 service of God, and opens the My-
 steries of Truth unto the Sons and
 Daughters of Men: *He it is that bath*
the Key of David, that opens, and no
Man shutteth, and shutteth, and no
Man

Man openeth, Rev. 3. 7. And without him the vision of divine Things are as a Book that is Sealed, and hid from the wisdom of Man in the Fall, and no Man is worthy to open the Seals thereof; for which cause, it seems, John Wept, as we read in the Revelations, And I saw, in the right Hand of him that sat on the Throne, a Book written within, and on the Back-side sealed with seven Seals; and I saw a strong Angel proclaiming with a loud Voice, Who is worthy to open the Book and to loose the Seals thereof? and no Man in Heaven, nor in Earth, neither under the Earth was able to open the Book, neither to look thereon; and I wept much, because none was found worthy to open the Book, neither to look thereon; and one of the Elders said unto me, Weep not; behold the Lion of the Tribe of Judah, the Root of David, hath prevailed to open the Book, and to loose the seven Seals thereof, Rev. 5. 1, 2, 3, 4, 5. By the Lion of the Tribe of Juda, is to be understood the Lord Jesus Christ, who prevailed with the Father to open the Book of Truth, and to loose

the Seals thereof; without whom no Man is able to open the same, be he never so Wise in worldly Wisdom, and never so Learned in natural Arts and Sciences, as may hereafter, in its due and proper place, more fully and at large appear.

Section IV.

Concerning the Gospel Church and Evangelical Temple.

AS it is the Light, Spirit and Power of our Lord Jesus Christ that truly quickens, and renews People unto God, and renders them capable of performing that Spiritual Worship, which is acceptable unto him; so also it is by the vertue and influence of the same Spirit and Power that the Lords People have been, and are stated in a joynt Fellowship and Communion, and are drawn into an outward and visible Society, and so come under the Name of a Church; yet for a better understanding of the word Church, or what is meant thereby, it may be considered in a two fold respect,

respect. *First*, As it comprehends all whatsoever, of every Nation, Kindred, Tongue and People, whom the Lord God by his universal Spirit and Power (revealed and made manifest in and through our Lord Jesus Christ) doth truly call and gather out of the Life and Spirit of the World, and the Pollution and Defilements thereof, into that Pure, Holy and Righteous State of Faith and Life, wherein they are accepted of God and owned by him as his Children and People, which make up that one, true, Universal, or Catholick Church, out of which (indeed) there is no Salvation. *Secondly*, The word Church may be taken for a certain Number of Persons who (being Members of this Universal Church) are gathered into an outward and visible Society, and do meet and Assemble themselves together, really to wait upon, and Worship the Living God, and to bear a Testimony for the Truth against Error. The Church, in the first sence, in Scripture terms, is called, *The New, Holy and Heavenly Jerusalem, the general Assembly*.

sembly and Church of the First-born, the Lambs Bride, and the City of the Living God, Heb. 12. 22, 23. Rev. 19. 7. and 21. 2, 9, 10. The Church in the latter sence we have it often mentioned in the Scriptures, as appears Mat. 18. 17. 1 Cor. 1. 2. Gal. 1. 2. 1 Thes. 1. 1. also Rev. 1. 4. John writeth to the seven Churches in Asia. Thus it is not the outward House, Fabrick or Buildings of Wood or Stone, that is or can be truly term'd the Church, or House of God, in this Gospel Day, as some vainly do conceive, (and therefore do ascribe some imaginary Sanctity or Holiness thereunto) but it is the Assembly of Believers in this sence gather'd together as aforesaid, who are the Evangelical Temple, Gospel Church, and House of God, the Ornaments whereof are not the Embroideries and Furnitures of worldly Art and Wealth, but the Gifts and Graces of the holy Spirit, Love, Meekness, Faith, Patience, Long-sufferings, Humility, Self-denial and Charity, with other Christian Vertues.

'Tis

'Tis true, the *Jews* under the old Covenant and Dispensation of the Law had an outward Temple, where they were to Worship, as in *1 Kings* 9. and *2 Chron.* 7. and because the Lord was pleased to Hallow it for his Name, and honour it with his Presence; as also to cause an outward Glory and Majesty to appear there, by causing Fire from Heaven to consume their Sacrifices, &c. therefore it was called the House of God, as is manifest in the writings of the Old Testament. And also the Lord Jesus, before he was offered up, gives it that Name, *Mat.* 21. 13. *Joh.* 2. 16. But then, after Christ was offered up, and the pure Spiritual Worship and Service came to be Exalted, and born Testimony unto, by the Apostles and Servants of Christ, that outward Temple being left desolate of the Glory and Presence of God, it came to Ruin, according to the saying of the Lord Jesus, and the true Ministers of the Gospel plainly testified, *That the most high dwelt not in Temples made with Hands*, *Acts* 7. 48. and 17.

24, 25. Neither was he Worshiped with mens Hands, as tho' he needed any thing, seeing he giveth to all Life and Breath, and all Things; but he is Worshiped in Spirit, John 4. 24. His Tabernacle is with Men, he will dwell with them, and they shall be his People, Rev. 21. 3. Therefore the Apostle thus writes to the Church at Corinth, Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you; if any Man defile the Temple of God, him shall God destroy; for the Temple of God is holy, which Temple ye are, 1 Cor. 3. 16, 17, Again, Ye are the Temple of the Living God, as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my People, 2 Cor. 6. 16. And also the Apostle Peter says, Ye also as living Stones are built up a spiritual House, an holy Priesthood to offer up spiritual Sacrifices acceptable to God by Jesus Christ, 1 Pet. 2. 5. Again the Author to the Hebrews expressed himself thus, Moses verily was faithful in all his House, as a Servant, for a Testimony of those things

things which were to be spoken after;
 but Christ as a Son, over his own House,
 whose House we are, if we hold fast the
 Confidence, and the rejoycing of the Hope
 firm unto the End, Heb. 3. 5, 6. By
 all which Testimonies its plainly
 manifest, that the Saints and Chil-
 dren of God are that Spiritual House,
 and Evangelical Temple, wherein the
 Glory and presence of God is spiri-
 tually known and witnessed in this
 Gospel day, which is yet further
 confirmed, and held forth in that re-
 markable passage of the Apostle Paul
 to the Church at Ephesus, Now there-
 fore ye are no more Strangers and Fo-
 reigners, but fellow Citizens with the
 Saints, and of the household of God, and
 are built upon the Foundation of the
 Apostles and Prophets, Jesus Christ him-
 self being the chief Corner Stone, in
 whom all the Buildings fitly framed
 together groweth unto an holy Temple in
 the Lord, in whom you also are builded
 together for an Habitation of God
 through the Spirit, Ephes. 2. 19, 20,
 21, 22.

Howbeit Christians have Meeting-
 Places,

Places, tho' not in Jewish or Heathen Pomp and State, but plain and suitable for that purpose, answerable to the simplicity of the Life and Doctrine of their blessed Lord, who teaches Humility, Plainness and Moderation upon all accounts; it is not simply the Place, but the Persons there assembled that he has a regard unto, who meet in his Name and Fear, such doth he honour with his blessed Presence wheresoever they are met together to wait upon him, and by the vertue of his Grace and Spirit he doth strengthen and confirm his Children and People, enabling them to perform that Worship and Service which is acceptable unto God in this Gospel Day.

Section

Section V.

*Concerning silent waiting upon God,
for the help and concurrence of his
holy Spirit, in the Performance of
Divine Worship.*

INasmuch as those who have received the Lord Jesus Christ, and make profession of his blessed Name and Truth, are so drawn into Society, and do Meet and Assemble themselves together at seasonable and convenient times and places, according to the practice of the true Believers in the primitive Times; so when they are assembled, it ought to be the care of all to abstain from their own Actings, Thoughts and Imaginations, and to be inwardly retir'd in their Minds in a holy watchfulness and dependancy upon the Lord, that so being gathered together in his Name, they may be sensible of his blessed Presence amongst them, according to his promise, *Where two or three*

three (said he) are gathered together in my Name, there am I in the midst of them. This Name is not only an outward and literal Name, but a precious, living, and Powerful Name, wherein true Comfort, Strength, and Safety is; nor is it an outward gathering only, but an inward gathering in Heart, Mind and Spirit unto that which is pure and holy; therefore saith the Apostle, *We beseech you Brethren by the coming of our Lord Jesus Christ, and by our gathering together unto him,* 2 Thes. 2. 1. By which it appears that the Saints gathering was unto Christ, his Spirit and Power, and as every one are thus gathered in Spirit, as well as outwardly in Person, the secret Power and Vertue of the divine Spirit is frequently known to Revive and Refresh their Souls, and the pure Motions and Breathings thereof are witnessed; from which as Words of Declaration, Prayers or Praises to God do arise, the pure spiritual and acceptable Worship and Service of God is known, yea tho' there be not a word spoken, yet its possible that the true Spiritual Worship may be
per.

performed and the Church of Christ Edified.

Howbeit, altho' this inward Silence, and spiritual waiting upon God be a very great and necessary Duty, and in order preceeds all real acts of Divine Worship; forasmuch as it is an inward retirement of the Mind from all its own Motions, Workings, imaginations and vain Speculations, and a meer dependance upon God for the help and influence of his Grace and Spirit, yet it is very strange and opposit to the natural Will and Wisdom of Man, whose roving Imaginations and running worldly Desires, Vanities and Delights are not easily subjected and brought to silence, and such are ready to think all time lost wherein there is not something spoken that's obvious to the outward Senses, not considering that so long as the natural Spirit of Man is the first and chief Author and Actor of him in his Devotions towards God, so as that he does not first wait for a Divine Guide to Direct him he cannot worship acceptably, nor bring forth any thing
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of himself but the Fruit of the false, natural and corrupt Root; and indeed this is one great reason why many sober and discreet Persons, in this our Age, cannot joyn with the several forms of Worship now extant in the World, but under a conscientious Exercise and Concern do dissent from them, not in any stubbornness (as some would charge them) but really for Conscience sake, lest they should offend God in joyning with that which he by his Spirit hath made them sensible of that he takes no delight in; for what is a heap of the most Pathetical Words that can be uttered unto God Almighty, when they are both began, carried on and concluded in Mans own natural Will and Strength, without the motion or influence of the Spirit of God, which is and must needs be of absolute necessity for enabling People to perform that Spiritual Worship which was instituted by our Lord, and is now practiced by his People.

Yet nevertheless, although this inward retiredness and spiritual waiting upon

upon God be almost a myſtery to the World, and very hard and difficult unto Men in their natural and unregenerate State, yet it is that whereby the ſpiritual Man renews his Strength in the Lord, and it is frequently commanded and born Teſtimony unto in the holy Scriptures, as appears by the following Texts, which the Reader may peruſe at his Leiſure, *Job* 14. 14. *Pſal.* 40. 1. 62. 5. and 69. 3. *Prov.* 20. 22. *Iſa.* 40. 31. *Lam.* 3. 25, 26. *Hof.* 2. 6. *Hab.* 2. 1. *Mat.* 24. 42. and 25. 13. and 26. 41. *Mar.* 13. 37. 2 *Tim.* 4. 5. See alſo. *Ezra* 9. 4. *Ezek.* 3. 15. 16. *Zeck.* 2. 13. *Job.* 2. 13.

Moreover this ſilence or ſilent waiting for a ſeaſon, before Words be ſpoken relating to the Worſhip and Service of God, doth not thus only appear to be agreeable to Scripture Teſtimony, but alſo is answerable even to Reason and natural Experience in other Things, for he that would learn of a Maſter any Art or Science, ought not to fall on ſpeaking or acting immediately of his own Mind and Will, and ſo continue un-

unquiet, but rather should be silent, for a season, to hear his Master instruct him what and how he shall do or say, and then proceed. So also he that undertakes to serve a Master should not run hastily on to do things in his own Time and Will, nor yet to deassen his Master with Discourse, though it were in Praises of him; but he ought rather to wait to hear his Master speak, and inform him what and how to do, and then proceed to act according to his Directions. Even so those that desire to be taught of God and instructed by him in Righteousness, ought not to keep themselves continually busied with their own Imaginations and Inventions, but patiently to wait upon God, that so he by his Grace and Spirit may Teach and Instruct them; and also those that desire to serve God (in this Gospel Day) ought not to run hastily about the same, in their own corrupt, forward and un-renewed Wills and Minds, but diligently to attend upon God to feel the Strength and Counsel of his Spirit in such undertakings.

Sect.

Section VI.

Concerning the Preparation, Call and Ordination of Gospel Ministers.

AS it is the duty of every Christian to wait upon God for the help and strength of his holy Spirit, in order to fit, prepare and qualifie them for the Worship and Service of God; so it is by the Power and Vertue of the Divine Spirit that every true Evangelist and Gospel Minister is ordained, prepared and supplied in the work of the Ministry, otherwise he cannot be truly said to be a Minister of the Spirit; for as none could be Ministers of the Letter who had thence no ground of their Call, nor directions therefrom, how, when, nor after what manner they should Minister; neither can any be real Ministers of the Spirit, who are not called, ordained, fitted and prepared by It, nor are acquainted with the motions

motions and directions thereof, in order to draw, move, act, influence, assist and go before them in the Work and Service of the Gospel.

As for the Service of the *Jews*, under the Dispensation of the Law, there was a certain Tribe allotted for the Ministry, which was the Tribe of *Levi*, so that then People needed not to question who should be Priests and Ministers of holy Things, for that the Lord God by his Servant *Moses* did set apart divers of the aforesaid Tribe for the Priesthood, and other Offices; as also he did direct how, and after what manner their Worship and Service was to be performed, as may be seen at large in the writings of *Moses*—And besides that it pleased God at divers times under that Dispensation, by the immediate Testimony of his holy Spirit, to raise up several Persons to Teach, Instruct and Reprove the People as *Samuel*, *Nathan* *Elias*, *Elisha*, *Jeremiah*, *Amos*, and others of the Prophets; but now under the new Covenant, and Dispensation of
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the Gospel, there is no such Tribe of People allotted, and set apart particularly for the Ministry, as was under the Law, neither is the Worship and Service of *Christians* Celebrated after the manner of the *Jews* in divers respects, nor is it attended with those outward Ceremonies, and shadowing Performances, as was that of the *Jews*; for the Christian Worship and Service is performed in Spirit and in Truth, (as hath been before and still yet may be further observed) and therein it greatly Excell-eth, and far Transcended that under the Law, being under the administration of Life and Glory, wherein the Lord Jesus Christ is alone exalted as high Priest and Prophet of his People, who being the Lord of true Divinity, doth Spiritually Call, Ordain, Constitute and Qualifie the Ministers of the new Testament, and Instruct them in the Spiritual Law, which is the delight of Gods People.

That the Apostles and Servants of Christ, in the Primitive Times, were called and qualified by the Divine Spirit

Spirit to, and for, the Work of the Ministry, is so plain and clear that none need question it, unless it be such who at this Day would assume and arrogate unto themselves the Name and Title of Gospel Ministers, by Virtue of some outward Ordination, without the Call, Help, and Influence of the Holy Spirit; unto such, I say, it greatly behoves them to consider how, and when the Lord Jesus Christ did transfer that Power unto Man, which is only peculiar unto himself; I know that those who despise the Motion and Dictates of the Grace of God in themselves, and yet would be esteemed Ministers, are apt to deny that the Power and Influence of the Holy Spirit is of absolute Necessity for the Call and Qualification of a Gospel Minister, and therefore do wholly betake themselves to an outward Ordination for a Refuge, otherwise such would have nothing to stand upon, in that Respect, for what they pretend to. 'Tis certain, and always granted, that those whom God is pleased to call and qualify by his
Grace

Grace and Spirit to and for the Work and Service of the Gospel, are to be owned and approved of by his Church and People; but then it does not therefore follow that ~~any~~ who have only attained unto some Degree of human Learning and Knowledge in Arts and Sciences, can be thereby fitted for the Gospel Ministry, or that such Person, under those Circumstances, can be rightly qualified for that Work and Service by the Power of Man, without the Call, Help, Influence and Assistance of the Blessed and Holy Spirit and Power of our Lord Jesus Christ, wherein the true Power of Ordination stands, and not in Men, as Men, but in the Spirit of Christ, which ought to have the supreme Government in the Hearts of Men, and those who are truly called, ordained and qualified by the divine Spirit for the Work and Service of the Gospel, are accepted of God, and approved of by his Church and People, as the Apostle said, *He that in these Things serveth Christ, is acceptable to God, and approved of Men,* Rom. 14. 18. Also

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we read that the Apostle *Paul*, when he took his leave of the Elders of the Church of *Ephesus*, he thus expressed himself, *Take heed therefore unto yourselves and to all the Flock, over which the Holy Ghost hath made you Overseers, to feed the Church of God, which he hath purchased with his own Blood, Acts 20. 28.* And again the Holy Ghost said unto the Prophets and Teachers which were in the Church at *Antioch*, *Seperate me Barnabas and Saul, for the Work whereunto I have called them; and when they had fasted and prayed, and laid their Hands on them, they sent them away; so (its said) they being sent forth by the Holy Ghost, departed unto Selucia, and from thence they sailed to Cyprus, and when they were at Salamis they preached the Word of God in the Synagogues of the Jews, Acts 13. 1, 2, 3, 4, 5.* From whence it is observable,

First, That the Elders of the Church at *Ephesus* were made Overseers there by the Holy Ghost.

Secondly,

Secondly, That it was the Holy Ghost that called *Barnabas* and *Saul* unto the Work and Service of the Gospel, and that it was the Holy Ghost that sent them.

By which it appears, that the Power of calling, and ordaining Gospel Ministers, resides in the Holy Spirit, and that those who are called and ordained thereby, are approved by the Church, being set apart by God for the Service they are called unto, which Thing doth very well agree with the Saying of the Apostle *Paul* to the Church at *Corinth*, *God hath set some in the Church, first Apostles, secondarily Prophets, Teachers, &c.* 1 Cor. 12. 28. And likewise to the *Ephesians*, he saith, *When he ascended up on high, he led Captivity Captive, and gave Gifts unto Men; and he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints, for the Work of the Ministry, for the edifying of the Body of Christ,* Ephes. 4. 8, 11, 12. By which it also appears that it was not Man but
God

God that set Apostles, Prophets and Teachers in the Church, and that it was through the Gift of God that they were made Apostles, Prophets, Evangelists, Pastors, and Teachers, and thereby were they rendered capable of perfecting the Saints, of the Work of the Ministry, and of edifying the Body of Christ.

Furthermore, it is observable that when the Apostle *Paul* was giving an Account before King *Agrippa*, how the Lord met with him in his Way to *Damascus*, he says, that *Jesus* told him, *For that Purpose he appeared unto him, to make him a Minister and a Witness both of those Things which he had seen, and of those Things he would appear unto him in, Acts 26. 16.* And also the same Apostle in his Epistle to the *Galatians* says, *When it pleased God (who seperated me from my Mother's Womb, and called me by his Grace) to reveal his Son in me, that I might preach him among the Heathen; immediately I conferred not with Flesh and Blood, neither went I up to Jerusalem to them that were Apostles before me, but*

but I went into Arabia, and returned again unto Damascus, Gal. 1. 15, 16, 17. And again, in his Epistle to Timothy, he says, I thank Jesus Christ my Lord, who hath enabled me, for that he counted me faithful, putting me into the Ministry, 1 Tim. 1. 12. All which doth yet further set forth, that it was the Lord Jesus Christ that made Paul a Minister, and that it was by his Grace, Spirit and Power, that he was enabled and put into the Ministry; neither does it appear that he went up to Jerusalem to be ordain'd by them who were Apostles before him, but he went into Arabia, and returned again unto Damascus, as is before set forth.

Objection. It's probable some may object and say, That tho' the Apostles, and Ministers of Christ, in the primitive Times, were immediately called to that Work and Service by the Spirit of God, yet it was for an extraordinary Work; and if any now do pretend to an immediate Call, they ought to confirm it by Miracles.

Ans^w. Unto which I answer, That although it was an extraordinary Work which thy were sent to do, yet the degree does not change the kind; *They were to preach Christ crucified and risen again, and were to preach Repentance and Remission of Sins through his Name: They were to turn People from Darkness to Light, and from the Power of Satan unto God, that so they might receive Forgiveness of Sins, and an Inheritance among them which were sanctified by Faith in Christ, Acts 26. 18.* Even so are the Ministers of Christ in this our Day to hold out the same Doctrine, according to the Dispensation of the Gospel committed unto them; nor is there any Necessity for Miracles to be wrought by those who are called of God, in this our Day, to the Work of the Ministry for the Confirmation of their Testimony, when as they preach no new Gospel, but what was preach'd by the Servants of Christ in the Primitive Times, and is already confirmed by the Miracles of Christ, and of his Apostles; and when nothing is offered but what is
 answer.

answerable to Truth, and agreeable to the Testimony of the Scriptures, and besides that, we do not find that either *John* the Baptist, or several others of the Prophets did any Miracles, and yet they were both immediately and extraordinarily sent.

Section VII.

Concerning Women Preaching.

AS this divine Spirit hath been, and is extended universally unto all People, at certain Times and Seasons, during the Day of their Visitation, according to the good Will and Pleasure of our God, and that in order to call, gather and renew them unto himself; so it hath been the good Pleasure of our God to call and qualifie whom he thinks convenient for the Work and Service of the Gospel; and upon this Account it may please him sometimes to make use of Women as well as Men, according to his

Promise by the Prophet *Joel*, And it shall come to pass afterward, that I will pour out my Spirit upon all Flesh, and your Sons and your Daughters shall Prophecy, your old Men shall dream Dreams, your young Men shall see Visions; and also upon the Servants, and upon the Hand-Maids in those Days will I pour out my Spirit. This Prophecy had a Respect to the Gospel Day, and related to the more plentiful Effusion of the Holy Spirit under that Dispensation, both upon Male and Female, as was witnessed at the Day of Pentecost; When the Apostles with the Women, and Mary the Mother of Jesus, with his Brethren, were gathered together, it is said, They were all filled with the Holy Ghost, and began to speak with other Tongues, as the Spirit gave them utterance, Acts 1. 13. 14. and 2. 4. And if all were filled with the Holy Ghost, and Spoke, then Women as well as Men, forasmuch as Women were there present with the Men, as the Text holds out.

Object.

Object. Now so it is that many are enclined to object against Women Speaking or Preaching, and upon that Account do alledge the Words of the Apostle *Paul*, 1 *Cor.* 14. 34. 35. 1 *Tim.* 2. 11, 12.

Ans. In answer whereunto I say, that although these Texts may be mystically understood, as some have observed, yet we take them literally, and withal consider the Scope and tendency of the Apostle's Words, both before and after, and compare other Expressions of his with those, (which will be one Way to give Satisfaction concerning his Meaning) and also observe the Practice of the Church upon those Accounts, it will appear that Women, as Women, or of that Sex, and for no other Reason, are not prohibited to preach.

It is observable, that the Apostle *Paul* in that Chapter, 1 *Cor.* 14. was not treating who, or what Sex should Prophesy and what not; but he was speaking of that Order and Decency which such as Prophecy ought to observe;

he was treating of Spiritual Gifts, and of speaking and praying in an unknown Tongue, and of the Method that such should use; *If any Man (says he) speak in an unknown Tongue, let it be by Two or at the most by Three, and that by course, and let one interpret; but if there be no Interpreter let him keep Silence in the Church, and let him speak to himself, and to God; let the Prophets speak Two or Three and let the other judge; and if any Thing be revealed to him that sitteth by, let the first hold his Peace; for ye may all Prophecy One by One &c.* then he adds, *Let your Women keep Silence in the Churches; for it is not permitted unto them to speak, but they are commanded to be under Obedience, as also saith the Law, and if they will learn any thing let them ask their Husbands at home, for it is a Shame for a Woman to speak in the Church.* And so he goes on, and concludes that Chapter with these Words, *Let all things be done decently and in order.*

By all which it is very clear and plain, that the Apostle's Drift was to advise

advise them unto a decent, comely and orderly Method in the Church, and that he did not intend a general Prohibition unto Women, howsoever they were called or qualified, for then had he not only opposed their approved Practice in the Church, but even his own Testimony in the very same Epistle, where he saith, *Every Woman that prayeth or prophesieth, with her Head uncovered, dishonoureth her Head,* chap. 11 5. Thus he is so far from disallowing of Women praying or prophesying, that he adviseth how they shall be covered, and demean themselves in the Performance of such Services and Devotions. Again the Apostle says, *Ye may all Prophecy One by One,* and if all, then Women as well as Men, forasmuch as without any Restriction he directs his Epistle to the Church of God at *Corinth*, which no Question consisted of Women as well as Men; if then these Words [*Ye may all Prophecy*] have relation unto them to whom the Apostle directed that Epistle, as is certain; then Women may prophesy as well as Men, provided

ed they be truly called and qualified by the Spirit of God, and that any thing be revealed and enjoined upon them to declare and hold forth unto People from him, who is and ought to be the sole Orderer and Disposer of the Hearts and Spirits of all his People.

And as for that Saying of his unto *Timothy*, it is much to the same Purpose, for he was speaking how Women should adorn themselves, and how they should not adorn themselves, then he subjoins, *Let the Woman learn in Silence with all Subjection, but I suffer not a Woman to teach, nor to usurp Authority over the Man, but in Silence, 1 Tim. 2. 9, 10, 11, 12.* There is no Question but there were such Women at *Ephesus* (where *Timothy* then was) who had Need of this Care to be taken concerning them, and at *Corinth* too, such as were unlearned, proud and tattling Women, not come to the true Silence; and therefore he says, *Let the Women learn in Silence with all Subjection.* Again, it's probable there might be such as would

would be teaching and usurping Authority over the Man, such had need to be silent indeed, (that's without Dispute) for if they were for usurping Authority over the Man, they were very unfit to be Teachers of others.

But what of all this, altho' proud, vain, tatling, ignorant and unlearned Women are not to be permitted to speak in the Church, nor to make disturbance there, with their unseasonable and unlearned Questions and Discourses; but are to learn in Silence with all Subjection, and to be under Obedience, as also saith the Law; yet it does not therefore follow but that such Women as are become meek, humble, sober, grave, temperate, wise and discreet, and keep their Place and Station in the blessed Truth, and have been content to learn in Silence with all Subjection, may do and perform such Services and Devotions, in the Church of Christ, as they may be called unto, and have a Necessity from the Lord laid upon them to be found in the

practice of, whether it be in publick Declarations and Testimonies for God and his Truth, or in Prayers, Praises and Thanksgivings unto him.

The Scriptures do afford us divers Testimonies that Women as well as Men have been concerned upon these Accounts, to pass by divers that might be mentioned, whose Names are recorded in the Writings of the Old Testament, in whom the Spirit of the Lord has been so prevalent, that they have appeared zealous for the God of *Israel*; we shall only speak of those mention'd in the Writings of the New Testament, who have been concerned in the Work and Service of the Gospel: We read that *Anna*, the Daughter of *Phanuel*, was a Prophetess, and preached to the People in the Temple at *Jerusalem* the glorious Day of *Israel's* Redemption, *Luke* 2. 36, 37, 38. The next is the Woman of *Samarita*, with whom Christ himself conversed, she was taught of Christ himself that he was the *Messiah*, and then she went and publish'd the same in the City *Sychar*,
John

John 4. 26, 28, 29. Again, we find that Tidings of Christ's Resurrection was first publish'd by a Woman, viz. *Mary Magdalen*, and that she was commanded by Christ himself to go to his Brethren and say unto them, *I ascend unto my Father and your Father, and to my God and your God, John 20. 17, 18.* And also *Philip* the Evangelist, who was one of the seven mentioned, *Acts 6. 5.* had four Daughters Virgins, which did prophesy, *Acts 21. 8, 9.* Moreover, the Apostle *Paul* himself was so far from discouraging Women upon these Accounts, that he mentions several being concerned with him in the Work and Service of the Gospel; he begins the 16th Chapter to the *Romans* thus, *I commend unto you Phebe our Sister, which is a Servant of the Church which is at Cenchrea. Again, Greet Priscilla and Aquila, my Fellow-helpers in Christ Jesus. Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord, Rom. 16. 3, 12.* All these were Women except *Aquila*.
Also

Also the same Apostle in his Epistle to the *Philippians* writeth thus, *And I intreat thee also true Toke-fellow, help those Women that laboured with me in the Gospel, with Clement also, and other my Fellow-labourers, whose Names are written in the Book of Life, Phil. 4. 3.*

Thus it is manifest that serious, godly, and well-disposed Women, whom the Lord by his Grace and Spirit stired up in former Ages to serve him, and to bear a Testimony for his Name and Truth, were owned by the Apostle in their Service, and accepted of in the Church of Christ, and indeed they ought to be so still; wherein it is manifest, that their Exercise and Service stands in the Truth, and in the Fellowship of that divine Spirit and Power, *wherein there is neither Jew nor Greek, Bond nor Free, Male nor Female, but all are one even in Christ Jesus, Gal. 3. 28.* who by the Operation of his free Spirit may exercise whom he pleases in building up, strengthening and confirming his Church and People, as also in bearing a Testimony unto his blessed and holy Name

Name amongst the Sons and Daughters of Men.

And yet nevertheless, as it hath been, so it is, and ought to be observ'd, that such Women as are not truly called and qualified for such Services in the Church, ought not to presume to speak and teach there, but to learn in Silence with all due Subjection; and indeed it concerns all, both Men and Women, to be very careful in these Respects, and also to be very cautious that under the Pretence of divine Motion they be not found going into foolish Whimsies and Extreame, out of the Liberties and Confines of Christian Prudence, Decency and Moderation; but that all keep under the Guidance, Conduct, Government, Order and Discipline of the blessed and holy Spirit and Power of our Lord and Saviour Jesus Christ; otherwise it may be said of Men as well as Women, Let them keep Silence in the Church, for it is not permitted unto them to speak in a spiritual unpreparedness, and in disunion with God and his People,
nor

nor in any rude, undecent, or disorderly Manner; *For our God is not the Author of Confusion, but of Peace, as in all the Churches of the Saints,* 1 Cor. 14. 33.

Section VIII.

Concerning the Rise of Gospel Performances, and the Qualifications of Gospel Ministers, showing that they are not from human Learning, worldly Wisdom, and natural Arts and Sciences, but from the divine Spirit.

FROM what hath been said concerning the Christian Ministry, it is clearly manifest, that the Virtue and Power of the divine Spirit is absolutely necessary for the qualifying, calling and constituting of a Gospel Minister, and that it is by the secret Help, Motion and Assistance thereof, that every true Evangelist
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and Gospel Minister is to be acted and supplied in the Performance of their Duties and Services, otherwise it does no Way appear that they can either be acceptable unto God, or beneficial unto Men, inasmuch as Man of himself, in his natural and unrenewed State (notwithstanding his outward Abilities as to human Learning) is (as it were) a Stranger unto God, and really unacquainted with the My-
 steries of his heavenly Kingdom; for altho' School Learning, worldly Wisdom, and human Arts and Sciences are much look'd upon and applauded, in this our Age, as Qualifications absolutely necessary for the Gospel Ministry; yet we no where find any such Stress laid upon the same in the Scriptures, but on the contrary it rather appears from thence, that the Knowledge of divine and spiritual Mysteries is hid from the worldly Wise, and is revealed unto those who by the Virtue of the holy Spirit are born again, and so are become Babes in Christ: Unto this our Lord Jesus has given a very plain and ample
 Testi-

Testimony, *Luke 10. 21, 22.* In that Hour Jesus rejoiced in Spirit, and said, I thank thee O Father, Lord of Heaven and Earth, that thou hast hid these Things from the Wise and Prudent, and hast revealed them unto Babes; even so Father, for it seemed good in thy Sight: All Things are delivered to me of my Father, and no Man knoweth who the Son is but the Father, and who the Father is but the Son, and he to whom the Son will reveal him.

Again, its observable, that altho' the Apostle *Paul* was learned sufficiently, and brought up at *Gamaliel's* Feet, yet all his Learning and Knowledge could not truly open his Understanding in divine and spiritual Matters; for whilst he was acted by that Wisdom which was below he was so blind that he ran on in a fierce Career to persecute
Acts 11. 29. the People of God, and was exceeding mad against them; yea, he confesseth him-
1 Tim. 1. 13. self that he was a Blasphemer, a Persecutor, and injurious; and

and says, *That beyond Measure he persecuted the Church of God and wasted it*: But after it pleased God to meet with him, to call him by his Grace, and to reveal his Son in him, he came to learn another Lesson, he was so far from applauding and exalting worldly Wisdom, and human Arts and Sciences, as Qualifications of absolute Necessity for a Gospel Minister, that he rather seems to oppose the same, saying, *Where is the Wise? Where is the Scribe? Where is the Disputer of this World? Hath not God made foolish the Wisdom of this World?*

For after that in the Wisdom of God, the World by

1 Cor. 1. 20,
21, &c.

Wisdom knew not God, it pleased God by the Foolishness of Preaching to save them that believe: For the Jews require a Sign, and the Greeks seek after Wisdom; but we preach Christ crucified, unto the Jews a Stumbling block, and unto the Greeks Foolishness; but unto them which are called, both Jews and Greeks, Christ the Power of God, and the Wisdom of God. And also he says,

says, Verse the 27th, But God hath chosen the foolish Things of the World to confound the wise, and God hath chosen the weak Things of the World to confound the Things that are Mighty, and base Things of the World, and Things that are despised, hath God chosen; yea, and Things which are not, to bring to nought Things that are, that no Flesh should glory in his Presence. Thus we see the Apostle doth much endeavour to debase the Wisdom of the World, and to exalt the Power and Wisdom of God, as yet still further appears in the following Chapter, where he begins to speak concerning himself, and his Manner of coming unto the *Corinthians*, saying,

And I Brethren, when I
 1 Cor. 2. 2. *came to you, came not with Excellency of Speech, or of Wisdom, declaring unto you the Testimony of God, for I determined not to know any Thing among you, save Jesus Christ, and him crucified; and I was with you in Weakness, and in Fear, and in much Trembling, and my Speech, and my Preaching was not with enticing Words of*
Man's

Man's Wisdom, but in Demonstration of the Spirit, and of Power ; that your Faith might not stand in the Wisdom of Men, but in the Power of God. From whence it is very plain and clear that the Apostle Paul was no Way inclin'd to allow that Place unto worldly Wisdom, which of Right belongs unto divine Wisdom ; nor yet to attribute that unto natural Arts and Sciences, which is only peculiar unto the holy Spirit ; which Thing is also further confirm'd in the Sequel of the same Chapter, where the Apostle saith, Eye hath not seen, nor Ear heard, neither hath it entered into the Heart

Chap. 2. 9,
10, 11, 14.

of Man (viz. Man in the Fall) the Things which God hath prepared for them that love him ; but God hath revealed them to us by his Spirit, for the Spirit searcheth all Things, yea, the deep Things of God ; for what Man knoweth the Things of a Man, save the Spirit of a Man which is in him ; even so the Things of God knoweth no Man, but the Spirit of God ; further adding, That the natural Man receiveth not the Things

Things of the Spirit of God, for they are Foolishness unto him, neither can he know them, because they are spiritually discerned.

Moreover, if the Lord had intended human Learning, and Arts and Sciences to have been absolutely necessary for the Qualification of a Gospel Minister, it's probable he would not only have recommended the same, and the Necessity thereof in those Respects, by some of his Servants, but also would have chosen more of the learned Doctors and Rabbies of the Times to have been Publishers of his Mind and Will unto the People in Times past; but on the contrary, we find very few of those great Doctors that went upon that Errand, neither under the Prophetical nor Evangelical Dispensation, but rather the Lord was pleased to make use of honest, plain (and often times) illiterate People, upon these Accounts, and to call several from their Vocations and Callings (as the Scriptures bear witness) to bear Testimony for him, his Name and Truth, unto the Sons and Daughters

ters of Men; that so the Glory of God, and the Excellency of his Wisdom and Power might more appear in and through such weak Instruments.

Object. Now if any shall Object, *That although several of the Apostles were unlearned, when Jesus called them, yet the Lord made them Learned by a Miracle, before they went abroad to teach all Nations; and from thence would argue, That illiterate People are not fit to preach the Gospel, nor any but such who by the help of human Learning can understand divers Tongues and Languages.*

Ans. In answer thereunto I say, That forasmuch as the Apostles were commanded to go and teach all Nations, the Gift of Tongues was requisite at that Time, and upon that Occasion, to enable them to express themselves in every Nations proper Dialect, that so those People to whom they speak might the better understand what was spoken to them; yet
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it does not follow, that because the Gift of Tongues, was expedient for them at that Time, in order to render them capable of speaking to the Understanding of other Nations; that therefore they must be Learned in other Tongues, who speak only to People of their own Language.

Yet nevertheless, it is not denied but that human Learning, and Arts and Sciences are very useful, good and servicable in their Places, as a right Use is made thereof, for that People are thereby made more capable of managing temporal Affairs, both in respect of Merchandize, Trading and other matters; as also it may so fall out that human Learning, and the knowledge of Tongues and Languages may be useful upon some Accounts, unto such as are or may be called unto the Work and Service of the Gospel, but then it is in a blessed Subordination and Conformity to the Teachings of the divine Spirit, which is that golden Key that opens the Mysteries of Truth, and inspires the Soul with a right Understanding of
spiritual

spiritual Matters, and those People whose Understandings are not opened thereby, be they never so Learned or Wise, in the Learning or Wisdom of the World, yet by Reason of the Blindness of their Hearts, seeing they see not, and hearing they understand not

Luke 8. 10.

Eph. 4. 18.

the Myſteries of God's Kingdom. Yet ſo it is, that when many People have by natural Education and Study, acquired ſome Knowledge in human Learning, Arts and Sciences, they grow puſt up in Mind, wiſe in their own Conceit, and impatient of Contradiſtion, and ſo are not willing that the Uſe of natural Arts and Sciences ſhould be ſo kept within their proper Sphere, as to be limited unto natural Things and held in a Subſerviency to the holy Spirit; but ſuch will needs fall a meddling in Things of a higher Nature, and by the Help of human Learning and worldly Wiſdom (without the Revelation and Influence of the Divine Spirit) they will put their Meanings upon the Scriptures, and give Expositions and Conſtructions upon

upon divine and spiritual Matters, and which is yet worse, they will oftentimes attempt the imposing of their Notions upon others; and when the Lord is pleased to raise up any to oppose them, then they fall into Passion, Wrath, Cruelty, and Persecution, (the Fruits of the Spirit of Error) and upon this Occasion it is that so many Contests, Disagreements, Jarrs and Controversies have risen among the Professors of the Christian Religion, even because People have over-valued worldly Wisdom, (which is serviceable in its Place) and under-valued, slighted, opposed and disregarded the Teaching, Direction, Counsel, Evidence and Revelation of the Light, Grace and Spirit of Christ in themselves, which alone can truly open and discover the

Luke 24.45. Meaning of that which hath proceeded from the same Spirit in others; and so instead of the gracious Influence of the divine Spirit, they betake themselves unto human Literature, Arts and Sciences, and by their dark Suggestions, quaint Distinc-
tions

tions, and logical Terms, do render Things more obscure, intricate and mysterious, than of themselves they are; so that the World is even burdened with the Voluminous Tractates, long, tedious and uncertain Discourses about religious Matters; therefore hath it pleased God in his infinite Wisdom and Council, in a great Measure, to lay aside the Wise and Prudent in the Wisdom of this World, and by his eternal Spirit to fit and qualifie many weak, mean and contemptible Instruments, in the Eyes of Men, and make use of them for the publishing of his pure and naked Truth, that so it might be freed of those Mists and Fogs wherewith those Linguists have clouded it, and that People might be directed to wait for that universal Spirit which, as it is received, doth operate in the Hearts and Souls of People, in order to work out Sin and Iniquity, raise up into Newness of Life, and to give People an Understanding in Divine and Spiritual Matters; that so they may be thereby fitted, prepared and qualified for performing

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that Pure and Spiritual Worship, which is acceptable unto God in this Gospel-day.

And further, such hath been the good Pleasure of our God in Times past, as also in this our Day, not only in a great Measure, to lay aside the Wise and Prudent of the World, upon these Accounts, but also to set aside, as unnecessary for the Gospel Ministry, those long tedious Books, Discourses and Comments which have been, and are the Product of worldly Wisdom, and the Fruit of Man's natural and unrenewed Mind and Spirit, and the Lord by his own Wisdom, Spirit and Power doth aid, furnish, assist and supply every true Gospel Minister in the Performance of his Duty and Service, both as to Matter what, the Time when, and the Persons to whom; thus doth he in his heavenly Counsel order and dispose the Spirits of his People suitable for every Occasion and Service that they are called unto, as there is a true Dependance upon him: So that the very Rise of their Services is not simply
from

from human Abilities, but from the divine Gift; as the Apostle very well observed, *As every Man hath received the Gift, even so minister the same one to another, as good Stewards of the manifold Grace of God; if any Man speak, let him speak as the Oracles of God; if any Man minister, let him do it as of the Ability which God giveth, that God in all Things may be glorified, through Jesus Christ, 1 Pet. 4. 10, 11.* Again the Apostle Paul to the Romans, writeth thus, *Having then Gifts differing according to the Grace that is given to us, whether Prophecy, let us Prophecy according to the Proportion of Faith or Ministry, let us wait on our Ministering; or he that teacheth, on teaching; or he that exhorteth, on Exhortation, Rom. 12. 6, 7, 8.* From whence it is yet farther clearly manifest, that the Rise and Foundation of true Gospel Performances, stands not in worldly Wisdom, nor human Arts and Sciences; but in the Gift and Grace of God, revealed and manifested in Jesus Christ our Lord.

Section IX.

Concerning outward Force and Violence in religious Matters, and the Unlawfulness of forceable resisting the temporal Magistracy.

Again, as those who do truly minister from this divine Gift, endeavour not to fill Peoples Ears and Minds with strange, uncertain, and fore-prepared Arguments, loud Discourses, dark Suggestions, logical Terms, philosophical Notions and Conceptions about Divine and Spiritual Matters, neither do they endeavour to force or enjoin People to receive them and their Testimony, whether they will or no; but in all Christian Meekness, Plainness, Gentleness, Forbearance and Sincerity they declare and hold forth the Truth of God as they have received it, and do recommend their Testimony *unto every Man's Conscience, in the Sight of God,* 2 Cor. 4. 2. which Thing is agreeable

agreeable to the Practice of Jesus Christ, his Apostles and Servants in the primitive Times. We see with what Plainness in Speech, and familiar Similies and Parables our Lord did express himself to the People, as appears in the Writings of the Evangelists, and how tenderly he invited People to come unto him, and learn of him *Mat. 11. 28, 29.* that was meek and low in Heart, promising they should find Rest unto their Souls; yea, and when the *Jews* (notwithstanding his great Inclination to gather them) did continue in Hardness and Rebellion against him and his heavenly Message, yet he wept over them, as we read, *Luke 19. 41, 42.* *And when he was come near he beheld the City, and wept over it, saying, If thou hadst known, even thou at the least, in this thy Day, the Things which belong unto thy Peace! but now they are hid from thy Eyes.* And yet, as a further Demonstration of the Love, Meekness and Gentleness of his Spirit, we have an Account that when something of Sharpness appear-

ed in some of his Disciples, against those *Samaritans* who received them not, we may perceive how suddenly he rebuked them, saying, *Ye know*

Luke 9. 54, not what Manner of Spirit ye are of, for the Son of Man is not come to de-
55, 56. stroy Mens Lives, but to save them.

It is also further manifest in the Scriptures, that the Apostles and Servants of Christ did all along proceed, upon Truth's Account, in much Plainness of Speech, Gentleness, Humility, Self-denial, and Christian Forbearance towards all People. The which said Practice of theirs, upon these Accounts, may sufficiently serve for a Confutation unto such as will needs pretend to the Christian Faith, and to be Ministers, Servants, and Followers of Christ, and are strangely leavened and infected with many peevish, proud, stingy, insolent, covetous, unmortified, persecuting and naughty Humors and Practices, no Way agreeable to the Nature and Tendency of the Gospel of Peace, nor to that pure, holy and undefiled Religion

Religion which was instituted by our Lord, and practiced by his Disciples and Followers.

As outward Force, Severity, and Compulsion in religious Matters does no Way seem to be consistent with *Christianity*, so neither do we find any Precept or President for it in the Writings of the New Testament: That which some would alledge in Vindication thereof, is the Saying of the Lord Jesus, *Luke 14. 23. Go out into the Highways and Hedges and compel them to come in, that my House may be filled.* But if this Saying of his be rightly considered, and compared with other Texts of Scripture, there will no such Thing appear, as that he intended to propagate the Gospel of Peace by outward Force and Severity; as for the Words *Compel* and *Constrain*, they are much what Synonymous, and do not always import outward Force, Violence or Compulsion, but many Times in the Scriptures friendly Invitations, kind Intreaties, undeniable and demonstrable Reasons, and gentle Persua-

sions, which are most agreeable to the Meekness and Gentleness of that Spirit by which the true Ministers, and Servants of Christ, have been, are, and ought to be acted in all their Proceedings upon the Truth's Account: We read that when *Jesus* appeared unto those two Disciples that were going to *Emmaus*, *When they drew nigh to the Village, he made as though he would have gone farther, but they constrained him, and he went in to tarry with them.* There is no question but this Constraint was by fair Means, even by a kind Intreaty, as the Text expresseth, [*Abide with Us*] and Reason also was urged for it, *because it was towards Evening, and the Day was far spent*, Luke 24. 28, 29. Again it's said, *Jesus constrained his Disciples to get into a Ship*, Mat. 14. 22. And we read, that when *Lydia's* Heart was opened, she constrained *Paul* and his Company to come into her House and abide there, *Acts* 16. 15. Also the Apostle *Paul* in his Speech to *Peter* says, *Why compellest thou the Gentiles to live as do the Jews?*

Jews? *Gal. 2. 14.* All which said Expressions, concerning Compulsion or Constraint, do no Way seem to hold out any Thing of outward Force, Violence, or Severity; but rather earnest Intreaty, kind, gentle, or strong Persuasions of Reason, Love, &c.

And yet farther, if we consider the Nature and Tendency of that Discourse, wherein the Word *Compel* is made use of, *Luke 14. 23.* there will no such Thing appear; as that any outward Force, or Violence, was intended by that Expression; the Parable is of a certain Man that made a Supper, and had many Guests, and they urge Excuses, and come not; the Master of the House being angry, bids his Servants go out into the Streets and Lanes of the City, and bring in the Poor, the Maimed, the Halt, and the Blind; and that being done, and still Room for more; the Master sends again, saying, *Go out into the Highways and Hedges, and compel them to come in, that my House may be filled.* Now consider, if we take the Parable literally as it is,

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what Manner of Force or Compulsion was either needful, or proper to be used to such Persons as are here mentioned ? It is not common to force Guests to a Feast, nor punish them if they come not ; neither is it likely that such Persons as had no better Provision than they could get from the Highways and Hedges should need any outward Force, Violence, or Compulsion, to bring them to a good Supper ; if they were destitute of Succour and Relief, a gentle and loving Invitation to a Feast, and Encouragements of being kindly entertain'd, were sufficient Reasons to compel them to go. And also, if we consider it in a Spiritual Sense, the like Reason will hold good any Way ; for we can no Way conceive that there is any Occasion of using outward Force, or Compulsion, to cause those that are spiritually Poor, and in Want, to receive inward Help and Succour, their Necessities will sufficiently induce them to accept it, without any violent or forceable Treating.

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Furthermore, as the Servants of Christ, and People of God, ought not by any outward Compulsion to force People to receive their Testimony, and embrace their Religion, whether they will or no, so on the other Hand, if those in publick Authority, who are concern'd in the Government of this World, shall happen to molest, trouble and persecute them, for and upon the Account of the Exercise of their Consciences towards God, and thereby endeavour to force them to deny their Religion, and to embrace another; although such Persecutors do greatly Err in such Practices, yet it does no Way appear to be consistant with Christianity for those who are persecuted upon that Account, to make any publick Resistance by outward Force or Violence, but they ought patiently to suffer what Afflictions the Lord is pleased to permit to come upon them in those Cases; which Things is plainly manifest by the Example of our Lord Jesus, as also by the Doctrine and Practice of his Apostles. We read that when our
 Lord

Lord Jesus was apprehended by the
Jews, one of those that were with him
 drew his Sword, and smote a Servant
 of the High Priest; but Jesus was so
 far from encouraging People in such
 Actions that he bad him put up his
 Sword in its Place, saying, *All they*
that take the Sword, shall perish with the
Sword, Mat. 26. 51, 52, 53. There's
 no question, but if our Lord had seen
 it requisite to have made forceable
 Resistance, he might have prayed the
 Father and have had Legions of Angels
 to have assisted him; but he was
 otherwise disposed, *when he was re-*
viled, he reviled not again; When he
suffered, he threatned not, but committ-
ed himself to him that judgeth righte-
ously, 1 Pet. 2, 23. Also the Apostle
 Paul, in his Epistle to the *Corinthians*,
 gives an Account how they behaved
 themselves in these Cases; *Being re-*
viled (saith he) we bless; being per-
secuted, we suffer it; being defamed
we intreat; we are made as the Filth
of the World, and are (accounted as)
the Off-scouring of all Things unto this
Day, 1 Cor. 4. 12, 13. Again the
 Apostle

Apostle sayes, *Avenge not your selves, but rather give place unto Wrath; for it is written, Vengeance is mine, I will repay, saith the Lord, Rom. 12. 19. The Weapons of the Saints Warfare were not carnal, 2 Cor. 10. 4. Neither did they wrestle with Flesh and Blood, Ephes. 6. 12. But in all Christian Patience, Meekness and Self-denial they were willing to bear the Reproaches and Contradictions of sinful Men, and that for the Sake of him in whom they had believed; Preces & Lachryma, Prayers and Tears were the Arms they used upon these Accounts; and those that suffer thus, according to the Will of God, were to commit the keeping of their Souls unto him, in Well-doing, as unto a faithful Creator, 1 Pet. 4. 19. And herein was their Peace and Safety.*

Section

Section X.

Concerning the Maintenance of Gospel Ministers.

FOrasmuch as those whose Ministry doth proceed from the Grace and Spirit of God do not force or compel People to receive their Testimony whether they will or no; neither do they go about to force or compel any to maintain them but as they are Gospel Ministers, they are content with a Gospel Allowance. We read, that when our Lord sent forth his Disciples to preach the Kingdom of Heaven at Hand, amongst other Things that he gave them in charge, he says unto them, *Freely ye have received, freely give*, Mat. 10. 8. *And into whatsoever City ye enter, and they receive you, eat such Things as are set before you*, Luke 10. 8. *And whosoever shall not receive you, nor bear your Words, when you depart out of that House, or City, shake off the Dust of your*

your Feet, &c. Mat. 10. 14, From whence divers Things are to be observed, *First*, What the Disciples had to preach, they had freely received it. *Secondly*, They were not to require Wages for preaching, but to do it freely. *Thirdly*, They were to eat such Things as were set before them, only where they were received. *Fourthly*, They were to be so far from being clamorous for Relief of them that did not receive them, that they were not to suffer the Dust of their City to cleave to them, but to wipe it off against them. And as this was the Way of Maintenance and Relief, that was appointed by our Lord for such as were sent forth to preach the Gospel, so we no where find that the Apostles or Servants of Christ did act contrary thereunto, so as to force any, by outward Compulsion, to maintain them whether they would or no; for that would have been quite contrary to the Way of Christ, and to the Nature of that Religion which he instituted.

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And if so, then it was unlawful for those whom Christ immediately sent to preach the Gospel, outwardly to force or compel any either to receive their Testimony, or maintain them, I hope few will deny but that it is much more unlawful for those, whom Christ never sent, to claim any such Priviledge.

As for *Tythes*, which many of those who now pretend to be Gospel Ministers will needs claim, and which many of them do Sue, Trouble, molest and imprison their peaceable Neighbours about ; we do no where find them appointed in the Writings of the New Testament as due to the Gospel Ministry. 'Tis true, in the Writings of the Old Testament, we *Numb. 18.* find that God did chuse *Aaron* and his Sons for the Office of the Priesthood, and he did also chuse the rest of the Tribe of *Levi* for the Service of the Tabernacle, and gave them the Tenth in *Israel* for their Service ; those *Levites* were to offer up a Heave-Offering to the Lord out of their Tythe, and were to give it to *Aaron* the

the Priest, for himself and his Sons; and this was all the Share which we find the legal Priest to have appointed him in Tythes, even the Tenth of the Tenth, and that from the Hand of the *Levites*; moreover, those Tythes were only due and payable, by God's Appointment, from the Children of *Israel*, unto the *Levites* of that Land, and that because the Tribe of *Levi* had no other Inheritance allotted them there, among their Brethern.

But now it is to be observ'd that our Lord Jesus Christ hath by offering up himself, as a Lamb without spot unto God, put an End unto that legal Priesthood, and Service which received Tythes, and blotted out the Hand-writing of Ordinances against us, nailing Col. 2. 14. it to his Cross; and hath instituted a Worship and Service more pure and spiritual than that which was performed under the Dispensation of the Law. We do no where find that he has either limited Tythes, or any other stinted Maintenance for the Gospel Ministry, but has left that

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as a free and voluntary Act of those that did own and receive his Messengers and Servants, urging this, *The Workman is worthy of his Meat.* And truly so he is: Those who receive Spirituals from the Servants of Christ, will no doubt be willing to communicate Temporals unto them, (that is

Rom. 12. 16.

Heb. 13. 5.

1 Tim. 6. 8.

so much as is needful for them.) They are not to mind high Things, nor to run after great Places and Preferments, annual Stipends, Sallaries and Augmentations, nor yet desist, or let fall their Testimony, for want of a settled Maintenance, but having Food and Raiment, are therewith to be content; and so to proceed as the Lord shall make Way for them, trusting him with the Care of heir Bodies as well as of their Souls.

And truly those who according to the Exhortation of the Apostle do thus cast their Care upon God, upon these Accounts, shall not want, because he careth for them, and will open the Hearts of those unto whom they minister, that

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so they may relieve them according to their Necessities ; and thus the Lord is known and acknowledged to be the Author of their Maintenance, as well as of their Ministry.

That which some would alledge to prove a forced and stinted Maintenance for the Gospel Ministry, is the Saying of the Apostle *Paul*, 1 Cor. 9. 7, 9, 11, 13, 14. which being rightly considered, does no Way hold out any such Thing as a forced or stinted Maintenance; the Apostle in the 4th Verse remembers the Words of Christ, and sayes, *Have we not power to Eat and to Drink?* &c. and then in the 7th Verse he adds, *Who goeth a Warfare at any Time at his own Charge? Who planteth a Vineyard and eateth not of the Fruit thereof? Or who feedeth a Flock, and eateth not of the Milk of the Flock?* &c. These Texts of Scripture do not at all encourage a forced Maintenance, nor altogether set forth what the Maintenance is, but rather who they are from whom it is to be received; consider at whose charge ought the Soldier to go a Warfare,
but

but at his or theirs for whose Defence he Fights? He that plants a Vineyard may eat of the Fruit, but it must be of the Fruit thereof: He that feeds a Flock may eat of the Milk, but it must be of the Milk of the Flock which he feeds: the Ox that trod out the Corn was not to be muzled, but to be fed by him whose Corn he trod out; but it was not agreeable to the Equity of the Law, that while the Ox trod out Corn for one Man, another should be forc'd to keep him; *If, saith he, we have sown unto you spiritual Things, is it a great thing if we shall reap your carnal Things?* 1 Cor. 9. 11. No it is no great Thing, for if he had sown unto them, and they received of him, he might by Christ's Appointment expect to receive of them.

Again he says, *They which preach the Gospel should live of the Gospel.* Yes they may so, and ought to be content with it; but then this does not argue, that they shall live of the Law, or that any under the pretence of a Gospel Maintenance should im-
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use upon *Christians* the Bondage of a *Mosaical* Institution, viz. the *Exaction* of Tythes, or any other forced Maintenance, for that although Tythes were due by the Law of *Moses*, yet they were terminated with the Service they were given for, and there is no Appearance of any Ground for any to claim them by Virtue of any Gospel Authority. As for the Words of the Apostle *Paul*, above recited, they do amount to no more than this, That Gospel Ministers may receive a Gospel Maintenance, from such as receive them and their Doctrine, but not from such as receive them not, nor do own their Ministry; and what this Gospel Maintenance is we find it plainly set forth by Christ himself, in his Speech to his Disciples, *Eat such Things as are set before you: Eat and drink such Things as they give, for the Workman is worthy of his Meat*, Mat. 10. 10. Luke 10. 7. By which Expressions we may conceive that the necessary Conveniencies of Life are intimated, and to be understood.

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And yet, for a further Confirmation of our Sense and Judgment in these Respects, we may consider what the Practice of the Apostles and Ministers of Christ were in the primitive Times, and what they exhorted others unto upon these Accounts: We find that when the Apostle Paul had told the *Corinthians* how that a Necessity was laid upon him, yea, Wo was unto him if he preach'd not

the Gospel; he puts the Question, *What is my Reward then?*
1 Cor. 9. 16, 18.

and answers it, saying, *Verily that when I preach the Gospel, I may make the Gospel of Christ without Charge.* Also the same Apostle, when he took his leave of the Elders of the Church at *Ephesus*, thus expresseth himself, *I have coveted no Man's Silver, or Gold, or Apparel, ye your selves know that these Hands have ministered unto my Necessities, and to them that were with me; I have shewed you all Things, how that so labouring ye ought to support the Weak, and to remember the Words of the Lord Jesus, it is more blessed to give than to receive.*

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From whence we may observe, *First*, That he was so far from any eager Pursuit after worldly Wealth, great Benefices and Revenues, that he says, He coveted no Man's Gold, Silver, nor Apparel. *Secondly*, His own Hands had ministred to his Necessities, and them that were with him : By which it appears that he was not inclin'd to Idleness, in Expectation to be maintain'd out of other Mens Labours, but he wrought with his own Hands, as he intimates himself, and as also appears *Acts* 18. 1, 2, 3. Being a Tent-maker by Occupation. *Thirdly*, He does not at all encourage them in Idleness, but on the contrary tells them, That so labouring (*viz.* as he had done) they ought to support the Weak, and to remember the Words of Jesus, It is more blessed to give than to receive. And again the same Apostle, *2 Thes.* 3. 7, 8. writeth thus, *For your selves know, how ye ought to follow us; for we behaved not our selves disorderly among you; neither did we eat any Man's Bread for nought; but wrought with Labour and Travel*

Travel Night and Day, that we might not be chargeable to any of you. Likewise the Apostle Peter, in his Exhortation to the Elders, says unto them, Feed the Flock of God which is among you, taking the oversight thereof, not by constraint, but willingly, not for filthy Lucre, but of a ready Mind; neither as being Lords over Gods Heritage, but being Ensamples to the Flock, 1 Pet 5. 1, 2, 3. By all which recited Passages, it is plainly manifest, that the Apostles had a great care not to be burdensome to any, and that the Gospel of Christ might be preserved without Charge; they were so far from compelling or forcing a Maintenance, from such as did not own nor receive them, that they forbore to make use of that Power which Christ allowed them, even among such as did receive them. It seems the Apostle *Paul* wrought with his Hands (when he had an Opportunity) and exhorted the Brethren to be Followers of him, and mark them that walk so as they had them for an Example, and there is small Question but

but the Rest of the Apostles were like-minded with him: We see that *Peter* is so far from allowing the Elders to act by Constraint, or to insist upon great Wages and Revenues for their Service, that he quite opposes it in these Words, *Not by Constraint, not for filthy Lucre*, observe the Epithite that he bestows upon *Lucre*, nothing less than *Filthy*: It seems he look'd upon it as a filthy Thing, for such as were to feed and nourish the Flock of God, and to take the Oversight thereof, that their Hearts and Minds should be so bent upon worldly Preferments, and exercised in covetous Practices, as to do what they did for filthy Lucre sake; therefore he doth with much Sharpness enlarge upon that matter, in his second Chapter of his second Epistle, as may be there seen at large.

Thus as it was the Way of the Ministers and Servants of Christ in the primitive Times, to Act according to the Precepts and Directions of our blessed Lord, and to advise and exhort others thereunto, and also to

bear Testimony against such as transgress upon these Accounts; so also it highly concerns all those who pretend to be Ministers of Christ in this our Day, to search and try their Ways, and in the Light of Christ seriously to weigh and examine the Matter, whether they be truly called, qualified and acted by the Spirit of Christ yea or nay? If they be, no question but they will manifest the same in Humility, Meekness, Self-denial, Christian-forbearance, Charity and Doctrine; as also in acting according to the Directions of Christ, and Practice of his People: But on the contrary, if any under that Pretence be found in a Proud, Lordly, Covetous and Persecuting Spirit, walking in the Steps of those whom the true Prophets and Servants of Christ have always testified against, it greatly behoves all People to beware of them, according to the Directions of our blessed Lord, *Mat. 7. 15, 16. Beware of false Prophets, which come to you in Sheeps Cloathing, but inwardly they are ravening Wolves;*

ye shall know them by their Fruits.
 Forasmuch as they have a Shew of
 Christianity, and so thereby are
 clothed with Sheeps Clothing, but
 being inwardly departed from the
 pure, holy, meek and peaceable
 Spirit of the Lord Jesus Christ, they
 endeavour to persecute, tear and de-
 vour them that are not willing to
 feed and uphold them, and so there-
 in they are ravening Wolves. I do
 not hereby place any particular
 Charge upon any, but leave every
 one to see and know by their Fruits,
 desiring that all those who are under
 those Circumstances and Qualities
 may come to Repentance, and amend-
 ment of Life, whilst the Day of their
 Visitation lasteth; otherwise all
 their Pretences to Christianity, or the
 ministerial Function, will not rescue
 them in that Day, when the Right-
 eous Judge of Heaven and Earth,
 doth recompence every one according
 to their Deeds.

Section XI.

Concerning P R A Y E R.

THAT now which yet farther remains to be considered, is those other Duties and Services which are to be done and performed by true Believers, either in private or in their publick Assemblies; and upon this Account I shall mention that of Prayer, which is very necessary for the People of God to be found in the Practice of, being a Duty incumbent upon us, and frequently commanded and exhorted unto in the holy Scriptures, and as it is necessary for all those who are concerned in the Church of Christ, in publick Testimonies and Declarations, to be supplied and assisted in those Services by the Grace and Spirit of Christ; even so, also it is by the Help and Influence of the same Spirit, that the People of God are enabled to pray acceptably unto him, and without the
 Help

Help thereof, in some Degree or other, true Prayer cannot be performed.

That the Spirit of Christ is absolutely necessary upon this Account is clear even from the Words of Christ, *Without me ye can do nothing* — Also the Apostle Paul saith, *The Spirit also helpeth our Infirmities, for we know not what we should pray for as we ought, but the Spirit it self maketh Intercession for us, with Sighs and Groans that cannot be uttered; and he that searcheth the Hearts knoweth what is the Mind of the Spirit, because he maketh Intercession for the Saints, according to the Will of God, Rom. 8. 26 27. Again, Praying always, with all Prayer and Supplication in the Spirit, and watching thereunto, with all Perseverance and Supplication for all Saints, Ephes. 6. 18. And also in his Epistle to the Corinthians, I will pray with the Spirit, and with the Understanding also, 1 Cor. 14. 15. From whence several Things are observable, First, That God's People can do nothing that's acceptable unto*

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him,

him, without Christ, and the Help of his Spirit, *Secondly*, That of themselves they know not what to pray for as they ought. *Thirdly*, That it is the Spirit which helpeth such Infirmities, and maketh Intercession unto God for his People. *Fourthly*, The Way and Manner of the Spirits Intercession, with Sighs and Groans that cannot be uttered. *Fifthly*, That God graciously receives the Prayers of such as are offered and presented unto him by the Spirit, forasmuch as Intercession is thereby made for them, according to the Will of God. *Sixthly*, The Apostle, being sensible of the acceptance and prevalency of such Prayers doth exhort the *Ephesians* to pray always, with all Prayer and Supplication in the Spirit, and to watch thereunto with all Perseverance. *Seventhly*, He gives an Account how he himself will pray, saying, *I will pray with the Spirit, and with the Understanding also.*

Thus then, as the Prayers of such who wait for, and receive Divine Assistance,

Assistance, do obtain Divine Acceptance; so on the contrary the Prayers of Wicked and Ungodly Men, who receive not, nor expect any such spiritual Help, but are acted by the Spirit of Error and Vanity, can no way be acceptable unto God, nor beneficial to themselves. The Scriptures do afford us divers Testimonies to this purpose; *David* says, *If I regard Iniquity in my Heart the Lord will not hear me*, Psal. 66. 18. *Solomon* says, *The Sacrifice of the Wicked is Abomination to the Lord*, Prov. 15. 8. And again, *He that turneth his Ear from the Law, even his Prayer shall be Abomination*. Also the Lord by the Prophet *Isaiah*, saith to the People of *Israel*, that had forsaken the Lord, and rebelled against his Spirit, and so became a sinful Nation, *When ye spread forth your Hands* Isa. 1, 2. 3.
3. 41. *I will hide mine Eyes from you, yea when you make many Prayers I will not hear, your Hands are full of Blood*. Again, we read *John* 9. 31. *We know that God heareth not Sinners, but if*

any man be a Worshipper of God, and doth his Will, him he heareth. And also 1 Pet. 3. 12. *The Eyes of the Lord are over the Righteous, and his Ears are open to their Prayers; but the Face of the Lord is against them that do Evil.* Thus it is plain that the Prayers and Sacrifices of Wicked and sinful Men have not been acceptable unto God, (whilst they remain'd in that State) but rather an Abomination unto him, being not offered in Sincerity of Heart, nor under a right Disposition of Soul and Spirit.

The *Jews* of old thought it sufficient for them if they did but pay their daily Sacrifices, and offer their customary Oblations, &c. from thence concluding all was well; but it prov'd not so, for the Lord by the Prophet asks them, To what purpose was the Multitude of their Sacrifices? and bids them bring no more vain Oblations: *Incense* (says he) *is an Abomination unto me, the new Moons and Sabbaths, the calling of Assemblies it is Iniquity, even the solemn Meeting.* And again, by the

the Prophet *Amos* he says, *Though you offer me Burnt-Offerings, and meat Offerings, I will not accept them ; neither will I regard the Peace-Offerings of your fat Beasts.* And what was the reason of all this dislike ? Even because the People were wicked and sinful ; Therefore he says, *Wash ye, make ye clean, put away the evil of your Doings from before my Eyes, cease to do Evil, learn to do Well, seek Judgment, releive the Opressed, judge the Fatherless, and plead for the Widow.* And then no question but they might be accepted.

As it was with the *Jews* in that State, so it's probable the case may be with many of those call'd *Christians* now, who think it sufficient for them to be present at the reading over of Morning and Evening Prayers, &c. according to the common Form and Custom ; and yet do not rightly consider that their Hearts are polluted and defiled with Sin and Iniquity, which no question will block up their Way from divine Acceptance, as well as it did unto

Israel of old. As for Sin it is a Thing that cannot be christen'd, neither will the Righteous God own it in any, let their Pretence be what it will. It has always been the cause of Mans Wo and Misery, and of his Separation from God in all Ages, and it's the same now where People remain in it; and continue Impenitent and in Rebellion against the Reproofs and Council of the Light and Spirit of Christ in themselves; *Your Iniquities* (saith the Prophet) *have separated between you and your God, and your Sins have hid his Face from you, that he will not hear,* Isa. 59. 2. *They shall call upon me* (saith Wisdom) *but I will not answer; they shall seek me early, but they shall not find me,* Prov. 1. 28. It is not simply the calling upon God, or making mention of his blessed Name that gains Acceptance with him, or draws down his Blessings upon Men; but it is a calling upon him in Faith, and in a rightly ordered and well-disposed Mind and Spirit, *For unto this Man will I look* (saith the Lord)

even

even to him that is Poor and of a contrite Spirit, and trembleth at my Word, Isa. 66. 2. Again, The Lord is nigh to all that call upon him in Truth, he will fulfil the desire of them that fear him, he also will hear their Cry and will save them; the Lord preserveth all them that love him, but the Wicked will he destroy, Psal. 145. 18, 19, 20.

Howbeit still although the Prayers of wicked and sinful Men, whilst they remain in Impenitency and Rebellion against God are not acceptable unto him; yet nevertheless such as are polluted with Sin and Iniquity, and do come to be secretly toucht and awakened by the Light and Spirit of Christ, and are bowed down under the sence of their own Sinfulness, Unworthiness, Misery Weakness or Inability; such looking up to God, and inwardly Breathing forth secret Desires and Aspirations, or uttering Words in Prayer and Supplication unto him for Help and Deliverance from under the Bondage of Sin and Corruption; the
 Lord

Lord God in his own due Time will undoubtedly hear and answer the desires of such: But still this does no Way admit that wicked and ungodly Men are capable of Praying acceptably, any otherwise than as they are toucht, awakened and helpt by the Spirit of Christ, and being truly bowed down under the sence of God's goodness, and their own unworthiness, are led to Repentance; and so by the Grace of God are drawn to supplicate his Name for Help and Deliverance. We read that when the Apostle *Peter* exhorted *Simon* the Sorcerer unto Prayer, he places Repentance before it, saying, *Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thy Heart may be forgiven thee*, Acts 8. 22. Again, *Repent ye therefore and be converted, that your Sins may be blotted out, when the Times of Refreshing shall come from the Presence of the Lord*, Acts 3. 19. From whence it is observable, that as Repentance doth go before Prayer, so also doth Repentance and Conver-
sion

sion go before blotting out of
 Sin. Now as to the Prayers of those
 who are high and lofty in Mind and
 Spirit, and take delight in Sin and
 Ungodliness, and to spend their pre-
 cious time in Vanity, Folly and Mad-
 ness; and also of those who may seem
 outwardly to be more demure, yet
 spiritually rest in the gall of Bitter-
 ness against the Truth, and in the
 bond of Iniquity, there may seem to
 be little difference of their Devotions
 in the ground as to Divine accept-
 ance, so long as both sorts of People
 remain in Impenitency; for the first
 can turn out of their vain Conversa-
 tion, or however suspend the out-
 ward act thereof for a little season;
 and the other their worldly Discourse,
 and so fall to repeat some few words
 of Prayer in a formal and customary
 way, and immediately again, even
 as soon as ever the words to God
 are out of their Mouths (without any
 true regard to the Greatness and Ma-
 jesty of him to whom they have even
 been making Supplication) they'll fall
 on again upon their former Discourse,
 and

and many times (as hath been observ'd) upon Vain, Idle and Prophane Talk; so that without any distinction or waiting for divine help to perform their Duties to God, they appear to be acted by one and the same Spirit upon both accounts: Certainly! If there be any such thing as vain Oblations and Prayers that God regardeth not, (as no question but there is) those Prayers and Devotions which are thus begun, carried on, and concluded in Mans own natural Will, Strength and Wisdom (without the help and influence of the Grace and Spirit of Christ) are of that number.

Object. Its probable some may alledge, *That our Lord taught his Disciples to Pray, and gave them a Form of Prayer.*

Ans. In answer whereunto I say; That although he did so, yet they were in some sort Disciples before he taught them, (not worldly Men) and his teaching them at that time is not an argument that every one, in their own

own will and time, can say that Prayer acceptably ; but we may rather infer from thence, That as they then were not to pray as the *Hypocrites* and Heathen did, but according as he taught them, being then outwardly present with them ; even so his People are not to pray now as the *Hypocrites* and Heathen do, but according as he teaches them being Spiritually present with them ; yet nevertheless that Prayer which he taught them, as it was then, so it is now very good and useful unto such as can express those Words, there set forth, in Truth and Righteousness: Those who have received the adoption of Sons, by virtue of the holy Spirit, have right to call God Father, and may say in Truth, *Our Father which art in Heaven, hallowed be thy Name, thy Kingdom come, thy Will be done, in Earth as it is in Heaven, &c.* But on the contrary, How can those who are Children of Wrath, and subject to the power of Darknes, truly call God Father? How can they who are altogether unholy hallow the Name of God,

God? What will it avail such to tell of the coming of God's Kingdom, who daily rebel against that which would give an entrance thereunto? How can those do the will of God in Earth, who neither regard that which would enable them thereunto, nor will believe that any such thing can be done? Thus altho' wicked and ungodly men may tell of Prayer, yet in that state they are quite out of order, and utterly incapable of performing it acceptably, until they have received the Spirit, and have the help and influence thereof, in some degree or other; which thing yet leads me to this farther observation, if no Man can call Jesus Lord, but by the Holy Ghost, as the Apostle positively affirms, *1 Cor. 12. 3.* Then how can any truly call God Father, but as they are in some measure acted by the Spirit of the Son.

Howbeit, I would have none to suspect that I do in the least intend hereby to discourage People in being diligent in Prayer and Supplication unto God Almighty, but I would Caution.

tion and Exhort them, in the Light of Christ, to wait for the help and influence of his Grace and Spirit in such undertakings, that so they may be enabled to perform those Duties acceptably; before words be uttered unto the Lord, let it first be considered how the Heart is prepared, and from what Root the words do proceed, for it is not simply the words, but the rise thereof that the Lord looks at in all our Services and Devotions before him. And as those that fail in the Foundation do hazard the Superstructure; even so where People fall wrong in the very ground of their Devotions, their farther proceedings therein will be in danger to prove Insignificant and unsuccessful. I do not say but that God, who is rich in mercy and waits to be gracious unto People, doth and will pass by many Weaknesses and Imperfections upon these accounts, yet none ought so to presume thereon, as to make the particular acts of Gods Love and Condescension unto some, and upon some accounts, to be a general rule for all,

or

or to be an excuse or cover unto any for Disobedience and Rebellion ; it is certainly the duty of all to be diligent in Prayer and Supplication unto God, and I cannot but exhort all People thereunto ; but then it does not follow that any shall attempt such performances, or go about the same being unprepared by the Spirit of God, for that thereby, if they have been negligent in Prayer before, they will be so far from mending the matter ; that they will incur a fresh censure, therefore let it be the care of every one that goes about to perform the duty of Prayer, to watch and wait upon God diligently, for the help and concurrence of his blessed and holy Spirit in all such undertakings ; and also when they feel and witness themselves to be rightly disposed in Spirit for approaching before the Lord in Prayer and Supplication unto him, let them consider themselves in his presence, and be careful to appear in an humble and reverent posture of Body as well as Soul, (that is) in a decent, orderly and comely manner,

as much as well can be,
 with bowed Knees, and *Eph. 3. 14.*
 Men with uncovered Heads *1. Cor. 12. 4.*
 according to the Practice
 and Direction of the Apostle in those ca-
 ses) thereby shewing forth that holy
 Submission, Reverence and Respect
 every way, which we all owe to the
 Divine Majesty, unto whom all Ho-
 nour, Glory and Praise is due, world
 without end.

Section XII.

Concerning Singing of Psalms, and Artificial Musick.

THe next thing to be considered is
Singing of Psalms, which is
 confessed to be a part of Gods Worship,
 and very acceptable, as it proceeds
 from a true sence of God's Love in
 the Heart, and arises from the influ-
 ence of the holy Spirit, whereby the
 Lords People are led to breath forth
 unto God in a sweet and spiritual
 Har-

Harmony, or in Words suitable to their present Condition; but then on the contrary, when vain minded People do go about to sing in their own will and time, in a formal, feigned and customary way, not having the knowledge of the motion and concurrence of the Divine Spirit, and Word of Life in the Heart, such Singing can no way be acceptable unto God, nor beneficial unto those that use it; for as it was in the case of Preaching and Praying, so it is in this of Singing, the holy Spirit is to be the chief and principal Author, Mover and Actor in these respects

Which thing will yet farther appear, if we consider the Words of the Apostle Paul upon this account, *Be not drunk with Wine, wherein is excess, but be filled with the Spirit, Speaking to your selves in Psalms, and Hymns, and Spiritual Songs, Singing and making Melody in your Heart unto the Lord, Ephes. 5. 18, 19.* And again, *Let the Word of Christ dwell in you richly in all Wisdom, Teaching and Admonishing one another in Psalms, and Hymns*

Hymns and spiritual Songs, singing with Grace in your Hearts to the Lord, Col. 3. 16. From whence it is manifest, That those Songs, and that Melody, which the Saints and Children of God are to be found in the practice of, are to spring and arise from that which is pure and holy; therefore it is to be observ'd, that he tells them of being filled with the Spirit, and of the Word of Christ dwelling richly in them, before he mentions Singing, or making Melody to the Lord; and also the same Apostle gives an account what he himself will do upon this account, saying, *I will sing with the Spirit, and I will sing with the Understanding also,* 1 Cor. 14. 15.

As for the Songs of wicked, vain and ungodly People, who daily rebel against the Light and Spirit of the Lord, and the pure motions and conceptions thereof in themselves; we do no where find that such have ever obtain'd divine acceptance, in their exercise therein, whilst they have continued in Vanity and Wickedness,
for

for the Lord by his Servants hath still testified against them: Concerning *Israel* he saith, *Take thou away from me the noise of thy Songs, for I will not bear the melody of thy Viols*, Amos 5. 23. Also, *I will turn your Feasts into Mourning, and all your Songs into Lamentation*, Amos 8. 10. And of *Tyrus* he saith, *I will cause the noise of thy Songs to cease, and the sound of thy Harps shall no more be heard*, Ezek. 26. 13. And what was the reason of all this? Even *Sin* and *Iniquity*, for that has always been the cause of Disunion and Separation between God and Man.

Object. Its probable some may alledge the saying of the Apostle *James*, *Is any among you Afflicted? Let him Pray. Is any Merry? let him sing Psalms*. And would infer from thence, *That if any be inclin'd to Mirth they may Sing by the Apostles Directions*.

Ans. In answer thereunto I say, That there are two sorts of Mirth: The one is a Mirth or Joy that springs
up

up in the Hearts and Souls of Gods People, being touch't and overcome with the Love and Presence of God, as David said, *In thy Presence is fulness of Joy; at thy right hand are Pleasures for evermore*, Psal. 16. 11. Also in *Isaiah*, *Behold my Servants shall sing for joy of Heart*, Isa. 65. 14. And *Christ* saith, *I will see you again, and your Hearts shall rejoyce, and your Joy no Man taketh from you*, John 16. 22.

The other sort of Mirth or Joy is the Joy of wicked and sinful Men, or that Mirth which arises from a vain, foolish and wanton Mind. The Apostle *James* is so far from directing such to sing Psalms, that in the same Epistle he tells them of Mourning and Heaviness, saying, *Cleanse your Hands ye Sinners, and purifie your Hearts ye double minded; be Afflicted and Mourn; let your Laughter be turned into Mourning, and your Joy into Heaviness*, James 4. 8, 9. Also *Solomon* spoke of this Mirth and said, *In Laughter the Heart is sorrowful, and the end of that Mirth*

is heaviness, Prov. 14. 13. Again he saith, *The Heart of Fools is in the House of Mirth*, Eccles. 7. 4. Also the Prophet speaking concerning *Israel* that was Apostatized and gone from the Lord, and the counsel of his Spirit, amongst other things says, *I will also cause her mirth to cease*, Hos. 2. 11. Thus then as it is manifest, that there is two sorts of Mirth or Joy, and that the Mirth or Joy of the Wicked is but Vanity; therefore we may conclude, that the Mirth spoken of by the Apostle, was that true Mirth or Joy that arises in the Hearts of God's People, being secretly toucht and overcome with the Love and Goodness of God, and those who are witnesses of this true Mirth and Joy, may sing Psalms according to the Apostles directions upon that account.

Object. Some may object and say, *That although the Lord disowns vain Mirth, yet David's Psalms are very good and useful, and may be sung by those professing Christianity.*

Ans.

Ans. Although *David's* Psalms are very good and useful, yet it does not therefore follow that any can sing them acceptably, unless they be in some measure endued with that Spirit of God *David* was endued with, and be under the sense and exercise of what they speak: It is not only the repeating or singing over of good Words that the Lord looks at, (as hath been before observ'd) but it is the frame and disposition of their Souls and Spirits, from whom those words do actually proceed: There's no question but the Singers of *Israel* could express themselves with great Curiosity, and draw out their Notes very exactly; but what signified all that, so long as it was not real, but only formal, and that their Hearts were adulterated from the Lord? To what purpose can any rationally suppose it to be for People to sing *David's* Psalms in *Saul's* Spirit? or for those who spend their precious time in Wickedness, Folly and Vanity (and do very seldom think of Divine and

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Spiritual

Spiritual matters, or of the Eternal and Irrevocable decree that must in one day be past upon them) to sing thus, *I am weary with my Groanings. All the Night make I my Bed to Swim. I water my Couch with Tears. My Heart is like Wax, it is melted in the midst of my Bowels. My Heart is not haughty, nor my Eyes lofty. my Soul is even as a weaned Child. I have hated the Congregation of Evil-Doers, and will not sit with the Wicked. I have set the Lord always before me. My Heart is enquiring a good matter. I have remembered thy Name, O Lord, and have kept thy Law. Thy Statutes have been my Songs in the House of my Pilgrimage. Thy Testimonies have I taken as an heritage for ever, for they are the rejoycing of my Heart. Lord I have loved the habitation of thy House, and the place where thine Honour dwelleth.* These were David's Words, and its very likely that he was a Witness of what he spoke in these respects; but then for any to undertake to sing them before the Lord, because *David* spoke them, and not because

cause they are witnesses of such things in themselves, nor of the Work and Influence of the Grace and Spirit of Christ, by which these things are effected: such Singers will not meet with divine acceptance in such performances, nor is Singing in the least suitable to their State and Condition, but rather Mourning and Lamentation because of Sin and Transgression.

Howbeit still, although the Songs of the Wicked shall be turn'd into Lamentation, and their Mirth into Heaviness in one day, (if they repent not) yet the Righteous shall rejoice and be exceeding Glad in the Lord, and shall sing to his Praise and Glory in the Congregations of his People; as David said, *Sing unto the Lord (O ye Saints of his) and give thanks at the remembrance of his Holiness*, Psal. 30.

4. Again, *Sing unto the Lord a new Song, and his Praise in the Congregation of Saints*, Psal. 149. 1. Its only those who by the Power and Spirit of Christ are gathered and redeemed out of the Defilements and Vanities of

this World, that can truly sing this new Song, as *John* said, *No Man could learn that Song, but the hundred and forty four thousand which were redeemed from the Earth*, Rev. 14. 3. Such can sing the Songs of *Sion*, and the Songs of Deliverance in the Land of the Living, and can truly Magnifie and Extol that great and powerful Name by which they have known Salvation.

As for artificial Musick although it was practiced in the *Jewish* Church, yet we do neither find any Precept or President for it in the Writings of the New Testament: We read that *David* had Singers, and appointed Men to make use of Musical Instruments, (yea and sometimes made use thereof himself) yet we have cause to believe that what he appointed to be done upon these accounts, was not intended by him for gratifying vain, foolish and wanton Minds, but the more to influence and affect the People, at that time, with that Worship and Service of God, and to sing Praises to his holy Name; there-

fore

fore, says he, *Awake, up my Glory
awake Psaltery and Harp; I my self
will awake early. I will praise thee,
O Lord, among the People, I will sing
unto thee among the Nations, Psal.*
57. 8, 9. Again, *Make a joyful noise
unto God all ye Lands, sing forth the
honour of his Name, make his Praise
Glorious, Psal. 66. 1, 2.*

But then, although David's intent
might be good in making use of those
Musical Instruments at that time, yet
we read that when *Israel* was departed
from the Lord, and the Counsel of
his Spirit, and made use of those
things in a Formal and Customary
way, the Lord declared against them
saying, *Take thou away from me the
noise of thy Songs, for I will not hear
the melody of thy Viols, Amos 5. 23.*
And again, *Wo to them that are at
ease in Sion, and trust in the Moun-
tain of Samaria—That Chant to the
sound of the Viol, and invent to them-
selves Instruments of Musick like Da-
vid: That drink Wine in Bowls, and
anoint themselves with the chief Oynt-
ments, but they are not grieved for*

the Afflictions of Joseph, Amos 6. 1,
 5, 6. From whence it is manifest,
 That it was then so far from being
 acceptable unto God, for Vain, Wick-
 ed and Sinful Men to Chant to the
 sound of the Viol, and to invent un-
 to themselves Instruments of Musick
 like *David*, that the Lord declares
 he will not hear their melody, and
 also pronounces a Wo against them
 that are in the practice of such things;
 and inasmuch as it was so then that
 the Lord was pleased to declare and
 reſtifie againſt the Songs and melody
 of the *Jews*, under that Dispensa-
 tion; it certainly behoves thoſe who
 are called *Chriſtians* ſeriously to con-
 ſider what ground there is in true
 Chriſtianity for the uſe of artificial
 Muſick upon any account whatſo-
 ever, and eſpecially in the perform-
 ance of their Devotions to God Al-
 mighty; for as hath been before ob-
 ſerv'd, we do no where find that
 either Chriſt or his Apoſtles did at
 any time either command or recom-
 mend any ſuch thing to be uſed
 among *Chriſtians*; nor does it in the
 leaſt

least appear that the practice thereof is any way consistent with the Purity and Spirituality of that Religion and Worship which was Instituted by our blessed Lord, and Practiced by his Disciples and Followers in the Primitive Times.

The Conclusion.

SINCE then it is clearly manifested, by what hath been said, that it is the Lord Jesus Christ, by his Grace and Spirit, that is (and ought to be) the chief and principal Mover and Actor in the Hearts and Souls of his People, in order to call and gather them out of the Vanities and Pollutions of this present World, and to fit, prepare and qualify them for performing that Pure and Spiritual Worship and Service which is acceptable unto God in this Gospel Day, whether it be in publick Preaching, Testimonies and Declarations, or in Prayers, Praises and Thanksgivings unto him; and that all Men in their natural and unconverted State (notwithstanding

standing human Abilities) until they be converted to God, and have the help and influence of his Divine Spirit, are utterly incapable of serving God acceptably as is before set forth. It highly concerns all People, while they have a Day, seriously to consider what they are a doing, who they are serving, and how it is with them as to their spiritual State, whether they have received the Lord Jesus Christ yea or nay, as he is sent of the Father for the Redemption of Mankind, and doth manifest himself by his holy Light and Spirit in their Hearts, in order to discover Sin and Evil, lead to Repentance, Convert and Sanctifie the Soul, and raise up the same into newness of Life; this is that which is necessary to be known in the first place, otherwise all pretence to Christianity, and to the Worship and Service of God will be to small purpose, whilst People do remain in the alienation and estrangement from God, and the work of the Grace and Spirit of Christ in their Hearts, which alone doth regenerate and renew to God, and brings

brings into acceptance with him; let it always be observed that the Saints acceptance stands in Christ, in his Spirit and Power, as they come to be renewed and acted thereby, and covered therewith, in all their Exercises and Devotions before the Lord; and that the Worship, Preaching, Praying and Singing which God accepts is not that which is begun, carried on and concluded in Mans own natural Will, Wisdom and Strength, without Divine assistance; but it is such as proceeded from the Spirit of Christ, and is always accompanied with its influence, being begun by its motion and carried on by the power and strength thereof, and so is a Worship purely Spiritual according to the Institution of our Lord, and Practice of his People; and those that come truly to be exercised therein, and daily wait for the help and counsel of the Spirit of Christ, and are subject thereunto in all such undertakings, shall certainly feel and witness the returns of Divine Love, Life, Peace and Satisfaction, from the hand of the Lord, unto their

Immortal

Immortal Souls; and shall be secretly upheld, supplied and supported by the blessed and holy power of God in all Straits and Difficulties that shall attend them upon the account of their service to God and his Truth, and shall also be enabled thereby, to persevere in Faith and Patience unto the end of their Course, until such time as it shall please the Lord God, of Eternal Glory, to call, gather and remove them hence into an heavenly Habitation of Rest and Peace, with him for ever: So that when the Wicked and Rebellious shall be seized upon with perpetual Sorrow and Anguish, those who have thus received the Lord Jesus Christ, and by his blessed and powerful Hand have been conducted to their Eternal Mansion, shall together with all the Saints and Children of God, that are gone before them, Everlastingly Praise, Magnifie and Adore the Divine Majesty, who alone is worthy of all Honour, Glory, Praise, Magnitude and Dominion, at this time, henceforth and for evermore, *Amen.* **T H E E N D.**

*A Short TESTIMONY or Account
given by George Myers and Hannah
Myers, concerning their Father
George Myers of Fairfield, in the
Parish of Addingham in the County
of York, deceased.*

OUR Dear and Loving Father
sprang from Parents of good
Reputation, and was brought up and
had his Education on the account of
Religion, amongst the People com-
monly called *Quakers*; wherein he
made some considerable progress; so
that he received (amongst other Blef-
sings and Qualifications that it plea-
sed God to endow him withal) a
Gift of the Publick Ministry, where-
in he had great Satisfaction and Com-
fort of Mind, which we, tho' but young
in Years, with many more have great
reason to remember, because of the
lively Testimonies he bore, and sound
Doctrines which he Zealously preach-
ed, to the great Comfort and Encou-
ragement of the Sober and Well-
minded, and unto the Shame and Con-
fusion

fusion of Gainsayers. And also having a Fatherly Care and great Regard to us his Children ; often gave us such Paternal Advice in relation to Religious Matters, as we pray God may never slip out of our Minds, whilst it pleases him to give us a Being here. And particularly being somewhat sharply visited with Sickness upon the 30th Day of the 3d Month, on the first Day of the Week 1714, pretty early in the Morning, finding his Illness to encrease upon him, we with several others being in the Room with him, he directing his Speech to us his Children, and with a ready Countenance spake the following Words, (Viz.) *I your Father am now going off the Stage of this World, my time here with you cannot be expected very long, and I Charge you as in the presence of God, and before them (meaning the People with us) that you do your utmost Endeavours to run in my Ways that I have run in following my Footsteps as near as possibly you can, and keep up to that Principle I was brought up in, (meaning that of the true Light) and let no*
Self-

Self-interest byass you to the contrary; shewing the great Satisfaction Peace and Comfort that he had always found therein, advising us to Love one another, and to be Obedient to our Mother, charging us to fear God. Then turning his Discourse to our Mother (who was near him) said *Thou hast done that for me, which I can never do for thee, but I pray God Reward thee, when I cannot; the Lord bless you all together, and I hope he will bless you.*

These, and several other Expressions to the same purpose he spake to us at that time with great Zeal and Fervency of Spirit. On the 2d and 3d Days following, his Sickness kept pretty close upon him (tho' not seemingly so hard, as had been in some former Weaknesses that had attended him) yet often mentioned that he was certain of his being called away at that time, signifying that he was fully resigned and content with what way the Lord was pleased to dispose of him. On the 4th Day following, several People being at his Bed-side, he with a Voice lifted up, cheerfully

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said,

said, *I have born a Testimony for God in my Day, and Truth shall never fall to the ground.* And after that spoke some few Words in advising Neighbours to Peace, for (said he) *Animosities I never loved, but Peace.* And towards the Evening Bodily Weakness encreased upon him, yet it pleased God to favour him with a quiet and easie passage, so that he expired and fell asleep, the second Day of the fourth Month, in the Year 1714. about the ninth hour in the Evening, in the Sixty first Year of his Age, and was Buried in Friends Burying-Place at *Fourfield*, the 5th Day of the same Month, being accompanied with several Friends and Neighbours. Our Loss is very great, of a most Tender Loving and Affectionate Father, but we have no other way so advantageous to us under this great Exercise, as to center in the Lord's blessed Will, fully believing he is gone to his Everlasting Rest, through Faith in Jesus Christ our blessed Saviour and Redeemer.

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